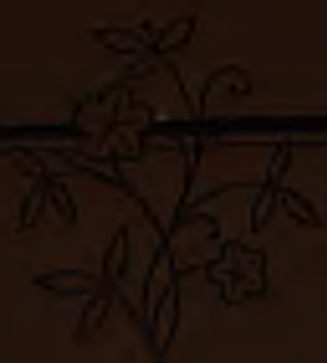
NOTES & EXTRACTS

ON

MISUNDERSTOOD TEXTS



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BY

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PREFACE.

MORE than two hundred years ago, Bishop Butler, in his "Analogy," wrote thus:—"As it is owned that the whole scheme of Scripture is not yet understood, so, if it ever comes to be understood before 'the restitution of all things,' and without miraculous interpositions, it must be in the same way as natural knowledge is come at: by the continuance and progress of learning and liberty, and by particular persons attending to, comparing, and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world."

The Bishop was right indeed, for there is no such thing now as direct inspiration nor miraculous interpositions to be expected till the really "last days" begin.

Patient study, comparing Scripture with Scripture, is the way to acquire correct knowledge of the Bible now; but satisfactory results would certainly reward all students adopting principles of interpretation, literal and future; by which principles, as stated in this book, it is hoped that many doctrinal errors may be corrected, and much interest in unfulfilled prophecy be awakened.

Perhaps few Christians, attached members of visible churches, and diligent attenders of public worship, have any idea of how little the Bible is yet rightly understood as a whole; prophecy having been utterly neglected till of late years, and false doctrines taught where they were little suspected.

"A minister once said, 'Many people wrest the Holy Scriptures in three most fatal ways, by *dislocation*, or taking a passage out of its context; by *misinterpretation*, or taking a meaning out of a text which the Holy Ghost never put into it; and by *misapplication*, or applying texts to the wrong persons, places, times, and things.'"

The Notes and Extracts contained in this book will prove the truth of the minister's remark: and we also entirely endorse the following most important statement, we know not by whom:—"The history of the Apostolic Church is the guide book of the Church of every age. The Holy Ghost has not given us a record of the subsequent history of Christ's people, and we feel convinced that the description of the Apostolic Church given to us by the Spirit, is all that we need for our instruction and encouragement."

This is most true; but spiritualizing to the Gentiles what God has promised literally to the Jewish nation, has closed and sealed the Bible from the days of Origen and Jerome till now. But there is excuse for this, in the primary and partial fulfilments of prophecy at the first advent having been represented as close to the plenary and ultimate fulfilments that will take place at the second advent. In this way the long overpassed period of the Jews' dispersion among the Gentiles, has been mistaken for "the last days."

This and many other grave mistakes have so perplexed thoughtful minds, that there are very many unwilling doubters of God's Word, to whom we would earnestly recommend a fresh study of it by principles of literal and future interpretation, which, we have been assured, "meet even infidels and sceptics of every kind, as nothing else can."

The author of the Notes contained in this volume makes no apology for inserting so many valuable extracts

among them, but is of opinion that thanks are due for sharing with the public so much that is precious, gathered together carefully during many past years. But all this work was done without any view to publication, therefore in some cases references could not be given; and in others, where abbreviations or additions were required to make the book consistent and its teaching quite correct, great pains have been taken to make this very apparent.

May there soon be a great and persevering search into God's Holy Word, not in large companies, but in very many small ones, composed of Christians the best informed and least prejudiced: willing to test their faith by all means in their power, and then teach truth with ever-increasing zeal and power. The result would surely be a speedy diminution of now almost daily increasing sects; greater harmony among believers; more love to Christ and the saints of every kind; less worldliness in Church members; and more faith and joy in God's promises concerning the world to come.

H. McL.

BOURNEMOUTH, 1880.

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GENESIS ii. 7.

"And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

THERE are but few Christians so well-informed as to know that Adam was not created immortal, and that his being driven out of Eden, after the Fall, was a proof of this, and of God's mercy, lest, by eating of the Tree of Life, he might become immortal in a state of sin and misery.

The "living soul" breathed into Adam's nostrils was the same principle of life contained in blood, which was in the nostrils of all the animals that perished in the flood. See Gen. vii. 21, 22, and compare with Eccles. iii. 18–22, and Psa. xlix. 11, 12.

The principle of animal life called "soul," is not rightly discerned from the spirit in man, which the Lord redeems from "the second death."

The soul is said to be "an emanation from God," and as such, it is argued, that it must necessarily be as immortal as its Author; but this does not follow, for on the contrary, besides the reason already stated, all men are, by the curse upon Adam's sin, under condemnation not only of death temporal, but of death eternal; and Scripture declares expressly that "God only hath immortality," and

that He "is able to destroy both soul and body in hell," a power which has hitherto been denied.

As it is a fact that Christ does not save any of Adam's race from what is called the first or temporal death, all men enduring that part of the curse for themselves, it is obvious that "the second death" is the condemnation from which believers in Jesus are rescued by the life-giving Saviour, who "brought life and immortality to light by Gospel."

See Note on 2 Tim. i. 10.

GENESIS iv. 7.

"If thou doest well, shalt thou not be accepted?"

"IF thou doest well (literally, if thou offer correctly) shalt thou not be accepted?"

These few words explain the difficulty in this passage, for no sacrifice, then or afterwards, could be accepted unless offered exactly as commanded.

By Cain's act of worship he acknowledged himself a debtor to the Creator; but his unbloody offering of fruits of the cursed ground instead of the lamb (for without blood, even from the beginning, there is no remission of sin) he evinced his want of faith, obedience, and subjection to the Divine Will.

Sin therefore laid at his door; it remained, because he offered incorrectly. Sin was not taken away as it would have been had he offered a lamb, slain as commanded.

"After the way of Cain" (Jude ii.) means after their own rebellious and disobedient way (whatever that might be), not "the way of the Lord," for the Scripture says, "Not of Cain, who was of that wicked one, and slew his

brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John iii. 12.

GENESIS xlix. 1, 10.

"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befal you in the last days."

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*."

THE key to this chapter is in the first verse. It relates to "the last days," which have not yet begun. Therefore any application that has been made to time past must of necessity be erroneous.

In time past the sceptre has more than once departed from Judah, and as "the Scripture cannot be broken," this proves the prophecy has been applied to a wrong time—ante-dated.

The following remarks by a Jew explain well the time to which the prophecy belongs:—

"Gen. xlix. 1, 10. Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befal you (the tribes) in the last days. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, *when* Shiloh comes, and unto him shall the gathering of the people be."

"Whenever the expression 'the last day' occurs, it always refers to the period after the gathering of the dispersion to the consolations of the third Temple,* and of the house of David.

* The Jew refers to the Temple predicted in Ezek. xliii. 4–7: The yet future third Temple will be desecrated by the Man of Sin (the Anti-Messiah, 2 Thess. ii. 4), and then destroyed.

"But in the blessings of Jacob there is only one passage which we can apply to the Messianic period—viz., the 10th verse, where it is said, 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come (until He of Shiloh), and unto Him shall the gathering of the people be.'

"This passage is to be thus explained :—God had promised to David, in 2 Sam. vii. 16, 'Thine house and thy kingdom shall be established for ever before me. Thy throne shall be established for ever.' Even before the announcement of this promise the Lord had revealed to him that the covenant with David for evermore had reference solely to the third Temple, when Israel shall no more do iniquity, and move no more from his land, neither shall the children of wickedness afflict them any more. Thus it is said in verse 10, 'I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own (that is, never again be driven out of their land), and be no more disquieted (*i.e.*, no longer commit iniquity), neither shall the children of wickedness afflict them any more, as before time.'

"From that period, therefore, will the house of David be established for evermore, for we can comprehend the existence of kings of the house of David only while there are prophets and true priests in Israel, and when the whole nation is in possession of their own land, as it is said in Jer. xxiii. 3–5, 'I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold the days come that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth.'

'Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.' See Jer. xxxiii. 14–26. And my servant David shall be their prince for ever, and I will set my tabernacle, my sanctuary, in the midst of them for evermore. Ezek. xxxvii. 24–26.

"We thus learn from the words of all the prophets that the promise 'for ever' made by God to David does not take its commencement 'for ever' from this day, but only from the time *when* Israel shall be no longer in sin, *when* it shall dwell in its own land, and when the Temple shall be in the midst of them for evermore without being destroyed (consequently from the building of the third Temple).

"It is only from this time that God will 'raise up the tabernacle of David that is fallen (Amos ix. 11), and his throne and kingdom be for ever.'

"We shall now understand the prophecy of Jacob, 'that which shall befal you in the last days,' *i.e.*, after the dispersion, *when* Messiah, of the lineage of David, shall reign; then 'shall the sceptre no more depart from Judah, which has been so long laid aside; and from this time forward will the throne of David and his kingdom be firmly established for evermore.'"

Another writer says: "Gen. xlix. 10 points to the Messiah's second coming. It tells us that Judah shall hold the right to the throne till Jesus comes as the King of kings, and gather the nations to His sceptre. That is future. John xii. 32.

"The prophecy relates to what shall befal Israel "in the last days," verse 1. It takes effect *when* Judah shows himself in Jesus, to be the lion whose paw is on the necks of His enemies," verse 8. But Jesus is now the Lamb, not the Lion. Then He will mount up from the prey, and none dare to rouse him up." Rev. xix. 21.

LEVITICUS xxiii. 9–11.

"And the Lord spake unto Moses, saying,

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

"And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it."

THE resurrection of Christ and that of His Church is here typified.

"There is a distinction of order or rank between the representative man Christ Jesus, and those whom He represents. It is most fitting that it should be so. The sheaf at the first-fruits of the Passover, severed from the ripening crop of which it was the pledge and the earnest, had its place apart. It was, itself alone, waved before the Lord, and accepted for the people. Then, in due course and order come the general harvest.

"The sheaf of the first-fruits of the harvest now is "Christ our Passover, sacrificed for us," 1 Cor. v. 7. For Christ is risen, and become the first-fruits of them that slept. He is himself alone the first-fruits. That is His position, His rank and order. Most gladly and gratefully do we concede it to Him: and most cheerfully do we consent to wait, that the due distinction may be observed between the sheaf of the first-fruits waved before the Lord, and the rich harvest-home which it inaugurates, sanctifies, and blesses. Yes, "every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming."

We believe it is a great error to argue from mention here of "the morrow after the Sabbath" (the 8th day) that the Lord's everlasting kingdom will not commence till what is called "The Millenneum" is ended. It must be kept in mind that the law of Moses permitted nothing

to be done on the Sabbath Day—therefore this ordinance connected with the harvest was not to be observed until "the morrow after the Sabbath."

The Kingdom that is to be without end, is to be established and set up at the Redeemer's second advent.

The New Testament distinctly testifies that the resurrection of all Christ's saints will take place at His coming to judge the quick and the dead at His appearing and His Kingdom, 2 Tim. iv. 1; and the Old Testament affirms that all promised blessings on the new earth shall be given to the Jewish nation at that time, of which it is written:—"Behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind," Isa. lxv. 17: "For as the new heavens and the new earth which I will make, shall remain before me saith the Lord, so shall your seed and your name remain." Isa. lxvi. 22.

NUMBERS xxiv. 17.

"And destroy all the children of Sheth."

WHO are the children of Sheth? We shall reply to this question chiefly in the words of Dr. De Burgh, as they are in entire agreement with other prophecies, and therefore to be received as the true answer to this question seldom asked.

But first we must read the whole passage in which the children of Sheth are mentioned, Num. xxiv. 17–19:—

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

"And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly."

"Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city."

It is recorded in 2 Sam. viii. 14, and 1 Kings xi. 15–16, that David subdued Moab and Edom, of which latter Seir is a district.

"Admitting this primary reference to David, it can only be to him as a type of the Messiah, which he was eminently in his wars, and the subjugation of all the peoples opposed to him as God's anointed king. While that the ultimate reference is to the true David, even in the conquest of Moab and Edom is agreeable to the analogy of all prophecy," for independent of a representative character which Edom and Moab have been supposed to possess, these countries are mentioned in later prophecies as subjected to Israel at the coming of the Messiah, and synchronize with his kingdom, where the circumstances require that these regions should be understood *literally*; see Isa. ii. 14; Zeph. ii. 8–9; Isa. xxv. 10; Isa. lxiii. 1, and Obad. 1—end.

"In which view, the additional clause—'and destroy all the children of Sheth'—finds a fulfilment not supplied in David's history: whether with the ancient Chaldee paraphrase we read 'And rule over all the children of men,'—taking the 'children of Sheth,' or 'Seth,' to be equivalent to the posterity of Adam: or—more literally as well as in stricter accordance with the parallelism—'and destroy all the sons of tumult,' (Lam. iii. 17, where 'desolation' is derived from the Hebrew שָׁאָה which means 'to make a noise,' 'to rage,' 'to roar,') confirmed by a like parallelism with Moab (referring it would appear to this place) in Jer. xlviii. 45, 'And a fire shall devour the corners of Moab, and the crown-of-the-head of the tumultuous ones:' * an expression—'all the sons of

* Margin "children of noise," Psa. lxxiv. 23; Isa. xvii. 12, 13; Isa. xxv. 5. It is worthy of note, that here again the Chaldee Targum paraphrases—"all the children of Sheth—the army of Gog, who will set the ranks of war in array against Israel, Ezek. xxxviii.: and all their

tumult' or 'of war'—too wide for the conquests of any but Him, under whose feet all enemies shall be one day subjected, and whose dominion shall be universal as stated in the 19th verse."

DEUTERONOMY xxxii. 20, 28.

"For they *are* a very froward generation, children in whom *is* no faith.

They *are* a nation void of counsel, neither *is there any* understanding in them."

THIS is prophetically said of the Jews as a nation, in the time of their "latter end" (verse 29).

In time past they have also been children in whom was "no faith," therefore theologians must have erred much in teaching that their *faith* was very like ours, in a vicarious Saviour, whereas they did not know Jesus in that character at all, though all their sacrifices typified him as the substitute.

Some Jews looked for the Christ (the Anointed one) as "the consolation of Israel," and hoped that Jesus had been their promised king, Luke ii. 25–30; but most of the nation utterly rejected and abhorred him. "Though the true light was shining among *them*, the darkness comprehended it not," John i. 5; and this is quite accounted for by the nation having been judicially blinded, Isa. vi. 9, 10, Matt. xiii. 13–15; "therefore they could not believe," John xii. 39, 40.

How often is it said in the sacred records, even of the Lord's disciples, "they knew not," and "they could not understand."

bodies shall fall before Him" (the Messiah): for "when a Prince shall arise out of the house of Jacob, and the Messiah shall be anointed of the house of Israel, He shall slay the princes of Moab and rule over all the sons of men." Onkelos.

The Jews' attention to statutes and ordinances till Christ came, and not knowing Him then, proved they did not see Jesus as the Lamb of God in *types*, and *shadows*, and *sacrifices*.

They did not even understand the type of the brazen serpent, for they afterwards began to worship the brazen image, and Hezekiah not understanding it either, and earnestly desiring to preserve the worship of Jehovah only, destroyed it as an idol.

The Jews could not see through *the veil* which was afterwards in due time "done away" in Christ to the Church; but it is not removed even yet from the eyes of the Jewish nation.

They only knew the Redeemer in his Divinity as Jehovah, the pre-existent Messiah, and angel of the covenant.

"The Old Testament saints had to do with a manifest exercise of the judgment of Jehovah on the earth, of a God enthroned at Jerusalem, who had promised the land to those he had called out from their country and their kindred."

Whitby remarks, "it is obvious enough, that all the descendants of Abraham did not die, in any spiritual sense of the term, 'in faith.'"

But allowing for individual exceptions, which is always done in general statements, the Israelites did all die in the firm faith that the promises made to Abraham will be fulfilled at the resurrection.

If their faith had been like ours, how could Paul have spoken of faith in his own days as a new order of things, as a new way of salvation? This he did, setting forth to Abraham's spiritual seed, the risen Jesus as the *new* and *living* way (Heb. x. 20) in contradiction to the old way, the Mosaic law and its ordinances, of which he said: "The man which doeth those things shall live by them,"

Rom. x. 5; or "shall live in (the doing of) them," Gal. iii. 12.

A great change was therefore made, when the mystery concerning the Church was revealed to Paul—a mystery *hid* from generations and ages till then.

Expiatory sacrifices according to the law of Moses then gave way to salvation by grace only, without the deeds of the law; so far the law was changed, Heb. vii. 12.

We must remember the Mosaic law has never been abrogated to the unbelieving Jewish nation, only its ceremonies were violently abolished for a time by Titus's destruction of the Temple; and as soon as the Jews' partial restoration takes place, it will be seen they are still a people under Mosaic law, and still expecting the fulfilment of Jehovah's promises concerning the possession of Immanuel's land for ever and ever.

DEUTERONOMY xxxiii. 25.

"Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*."

"As thy days, so shall thy strength be," is a text seriously, but unintentionally altered. In biographical memoirs, illustrations of this supposed text, are constantly afforded. Is a believer in temptation? This promise is immediately quoted for his comfort, and yet, strange to say, no such text exists in the Bible.

"The truth and consolation conveyed in it may indeed be abundantly found there, but the words of Scripture which have been altered into this phrase have quite a different meaning.

"The whole passage, omitting italics, is as follows: "Thy shoes iron and brass: and as thy days thy strength." The Septuagint has the same. The import of the blessing to

Asher is, that with the iron heel and the foot of brass (see Micah iv. 13) he shall tread his path, crushing his enemies, and that instead of his strength diminishing with length of days, the vigour of youth shall be increased by age."—"Bible Readers' Journal," page 113.

PSALM CX. 5–7.

"The Lord at thy right hand shall strike through kings in the day of his wrath.

He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the head over many countries.

He shall drink of the brook in the way: therefore shall he lift up the head."

THE following erroneous comments show how the first Advent is taught, where the second only should be so.

"Verse 5, "The day of His wrath," stands here in marked contrast with "the day of His power"* (ver. 3). There we have Messiah putting forth His power to save; here exercising judgment upon His enemies; "the day of grace past, the time of judgment come."

"Verse 7. The only satisfactory explanation of this verse is that which refers it to the humiliation and consequent exaltation of the Messiah. "The brook" represents the sufferings of Messiah, the cup appointed for Him. "The way" represents all that work, which in due time, and in God's special way, Messiah fulfilled. Then follows His exaltation: "Therefore (because of this, His humiliation, He shall be exalted, Phil. ii. 8–11) He shall lift up His head."

These comments are not in harmony with this Ascension psalm, which is quite Messianic with regard to the future.

* "The day of his power" is surely not that of his humiliation, when he "was crucified through weakness," 2 Cor. xiii. 4; but the day of vengeance when he will be "mighty to save," Isa. lxiii. 1–4.

Its opening verse makes the Redeemer, after "He had by Himself purged our sins," sit down "on the right hand of the Majesty on high." That is the starting-point of the description of the psalm.

Christ sits, a Priest upon the Father's throne, *until* He comes to put all His enemies under His feet. He is a priest for ever after the order of Melchisedek; thenceforward to the end of the psalm, the second coming of the Messiah to take vengeance in person on His enemies, is described, as in 2 Thess. i. 7–10.

"The Lord (O Jehovah who is now) at thy right hand shall smite kings in the day of His anger. He shall judge among the heathen; He shall fill (the earth) with corpses; He shall smite the ruler (literally head) over extensive territory"—viz., the Antichrist.

"Nor shall this course of triumphant vengeance cease till all enemies are put under His feet. Like the warrior in eager pursuit of his foes, too intent upon his object to linger for further refreshment than the draught of water which may be quaffed, almost without slackening speed, from the brook that lies in his path, but which yet instils fresh life into him, and makes him lift up his head, so shall King Messiah go on 'conquering and to conquer' until he send forth judgment unto victory.

"Calvin, who adopts this view, suggests that the drinking of the brook in the way, only standing still for a moment to lap, putting the hand to the mouth, without stopping to kneel down for a draught, was a proof of soldier-like qualities, and was the test which Gideon was directed to apply in choosing his three hundred men (Judges vii. 5–7).

"As a conqueror, refreshed by a hasty draught at a brook, continues the fight and pursuit till his foes are completely subdued, so the Messiah's strength shall never fail until the last enemy is destroyed."

PSALM cxviii. 24.

"This is the day *which* the Lord hath made, we will rejoice and be glad in it.

THIS is a text constantly applied to our Sunday, the Scripture "first day of the week;" but it has no reference to it whatever.

It belongs to a Messianic psalm, and follows verses which state plainly, that in that day the Lord, whom the builders (Jews) refused at His first Advent, will then have become "the Head of the corner."

The day is the day of the Messiah's second Advent, when His people (the Jews) shall be willing in the day of His power (Psalm cx. 3).

And the rejoicing is the Jews' national rejoicing "in the day of salvation," when they "shall with joy draw water out of the wells of salvation" (Isaiah xii. 1–3), for "thou hast multiplied the nation and increased the joy. They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil"* (Isaiah ix. 3).

It is the day when the Jews shall see their Lord's return, and shall say: "Blessed is He that cometh in the name of the Lord" (Jehovah).—Matt. xxiii 39, Phil ii. 9–11.

It is the day in which it shall be said by them: "Lo! this is our God; we have waited for Him, and He will save us. This is Jehovah; we have waited for Him; we will be glad, and rejoice in His salvation" (Isaiah xxv. 9).

How is the use and beauty of Scripture lost, by applying to one thing what the Spirit has written of another?

* This is the true rendering of this verse.

ECCLESIASTES xi. 3.

"And if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be."

THE following is a specimen of the interpretation of this verse by Protestants in the days of King Edward VI.:—

"By the falling of the tree is signified the death of man: if he fall into the south he shall be saved, for the south is hot and betokeneth charity or salvation; if he fall in the north, in the cold of infidelity, he shall be damned.

"There are but two states, the state of salvation, and the state of damnation. There is no repentance after this life; but if he die in the state of damnation, he shall rise in the same; yea, though he have a whole monkery to sing for him, he shall have his final sentence when he dieth."

Eccl. xi. 3, is still taken to signify that the state of the soul after death remains as unalterably fixed as a tree uprooted by the wind lies prostrate and immovable upon the ground.

Now, since it is true that the Lord in spirit went down to Hades and preached to the spirits in prison who had been disobedient in the days of Noah, 1 Peter iii. 19, 20 (see note on this text), it is impossible that Eccl. xi. 3 can mean what is above stated, for we cannot believe that Christ preached to the dead in Hades without producing a *saving* effect, and because moreover it is declared in 1 Peter iv. 6 that "the Gospel was preached to them that were dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

To ascertain the real meaning of this verse we must study its context. Let us read the whole passage:—

"Cast thy bread upon the waters: for thou shalt find it after many days.

"Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

"If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

"As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good."

We must not here carry back the light of the New Testament into the Old, and say, as many persons do, that "bread" means spiritual food, for the *revelations* of God are *systematically progressive;* and temporal prosperity is so much one of his promises to obedient Jews under the old covenant of works, that it is written, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again," Prov. xix. 17. "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor," Prov. xxii. 9.

This Scripture therefore says to them, let not your want of knowledge concerning the evils that are coming on the earth prevent you from giving liberally before they occur: restrain not thine hand from any uncertainty as to reaping reward: imitate the husbandman who sows his seed at right time and secures a harvest thereby, although he would neither sow nor reap if he were too observant of the clouds which sometimes bring destructive wind and rain.

The reward to be acquired by giving, it may be after many days, is unseen as the husbandman's harvest at the time of sowing; but the effects of wind are rendered visible by the fall of trees, and as surely as one is cast down to the earth, "there it shall be," so surely shall

bountiful giving bring reward to the God-fearing Jew, of whom it is said: "He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour." Psalm cxii. 9.

ISAIAH i. 5, 6.

"The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores."

THIS is a text constantly used in prayer to express the doctrine of the depravity of human nature. The slightest attention to the context would suffice to show that the words in question solely refer to the condition of the "sinful *nation*" (verse 4) of Israel as stricken with punishment; and this becomes the more plain when it is seen that it is in "*the time of the end*" that Jehovah will thus reason with his people (verse 18), and produce national repentance in the godly Jewish remnant.

The *nation* is here compared to one who has been "beaten from head to foot:" it was wholly sick, but knew it not, when visited by the great Physician. He here asks: "Why should ye be stricken any more?" and prophetically reveals, "ye will revolt more and more," until they bring upon themselves *the great tribulation* of the last days, by the hand of Antichrist, the rod of God's anger and the staff of his indignation.

ISAIAH ii. 5.

"O house of Jacob, come ye, and let us walk in the light of the Lord."

GOD'S Word should be always understood as it stands, *literally*.

"To interpret, as is commonly done, "house of Jacob" as meaning "the spiritual Israel" or church of Christ; as if the prophet, when speaking to the Jews, looked onward *to us*, and intended that a double application should be given to his words, is—however excellent the intentions of the expositor—to darken the Word of God; to deprive it of all point and force; and, under the delusive idea of thereby giving it a wider and more practical bearing, to strip it of all *definite* application whatever."

It is plain, from the verse which immediately follows, that the prophet is addressing exclusively the Jewish nation, for he goes on, under the very same title—"house of Jacob" (ver. 6), to speak to them as idolatrous and disobedient.

It may be urged, that since preceding verses speak of the nations beating their "swords into ploughshares" in the last days, they must belong to the Gentiles. But what authority have we for saying that what Isaiah tells us (ver. i) he saw, "concerning Judah and Jerusalem," really relates to the Gentiles? that when he says the nations "shall flow to the house of the God of Jacob," he does not mean any such thing "concerning Judah and Jerusalem;" or that when he declares "that the Law shall go forth out of Zion and the Word of the Lord from Jerusalem," he intends the Gentile Church under this dispensation.

It is quite impossible he could do so, for the Old Testament prophets never even hint at a dispensation like ours—viz., one under which, for nearly two thousand years, delay should take place as to the visible exaltation of Messiah. With them, the humiliation, and the subsequent glorification of the Redeemer, by the subjection of all nations unto Himself, always seem to touch each other.

According to Bishop Butler: "The Jewish people have

a primatial position in prophetic history. This singular race have not been "so wonderfully preserved," only to be gathered into the Christian Church at the last—a supposition flattering to Gentile pride—which blinds *us* now to *their future glory* (in spite of Paul's lucid argument and solemn warning, Rom. xi. 17), as much as ever they were blinded to the truth."

In the last days, after the Redeemer has come to Zion, the remnants of Judah and Israel shall be gathered into Immanuel's land, and then shall the House of Jacob dwell and walk in the light of Jehovah's reconciled countenance. This will be "as life from the dead" to all other nations, who shall then come up year by year to Jerusalem to worship the King: where the Messiah's Kingdom of Peace being established, Jews and Gentiles shall show forth his praise for ever. Psa. c.; Psa. lxv. 1, 2.

The Word that will then go forth from Jerusalem is the New Law, Isa. li. 4, or New Covenant, Jer. xxxi. 31-34, promised to Israel, Isa. lxi. 8, 9, in the day "when I shall take away their sins." Rom. xi. 27.

Many Jews "believe, that after the fall of Romanism, Protestantism itself will be absorbed into Judaism, and Monotheism reign triumphant": and so it will in the Messiah's regenerated earthly kingdom.

ISAIAH xxxii. 14–17.

. . . . "the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high . . . . and the effect of righteousness, quietness and assurance for ever."

HERE a difficulty of the same sort as in Jude vii. occurs in relation to Jerusalem's desolation, spoken of in this dispensation as *for ever*, and yet it is strictly limited

"until" a period of certain blessing from on high upon the Jews, when the Spirit, primarily poured out at Pentecost, but restrained *by national sin*, shall be resumed with irresistible power and might in the last days, bringing in for them everlasting righteousness, with "quietness and assurance for ever."

Our conclusion, therefore, is that "for ever," in the 14th verse, must mean the same as "eternal" in Jude vii. —viz., be as enduring as the age it belongs to; and that "for ever," in the 17th verse, means the never-ending endurance of eternity in the Redeemer's kingdom, which is really to know "*no end*" (Luke i. 33).—See note on Jude vii.

ISAIAH xxxiii. 14.

"The sinners in Zion are afraid: fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

"THE ablest and best commentators on Scripture differ very widely indeed as to what this passage refers to; but the most common opinion is, that it respects the dire destruction which God threatened to Sennacherib's army, compared to the effects of devouring or consuming fire. The sinners in Zion, when they see this executed, are supposed to give utterance to the words in question, inquiring who amongst them could endure such wrath; who could live on; who could abide among such devouring flames? How utterly consuming they were may be learnt from the immediately preceding context, in which we read that the people shall be like thorns cut up and consumed in the fire, so rapid, so complete, would be the destruction of the Assyrian army."

The destruction of Sennacherib's army is the type of

Antichrist's in the time of the end. The passage belongs to the future. Observe these "sinners in Zion" are seized with the sudden fear (1 Thess. v. 3) that is predicted "in the day of perdition to ungodly men." Antichrist is to perish in Israel's land (Isaiah xiv. 25).

In "the day of the Lord's vengeance for the controversy of Zion," He will lay hold of the beast and the false prophet, and cast them into the lake of fire and brimstone (Rev. xix. 20, 21), the "everlasting burnings" of which they begin to dread, when too late to escape from them.

The Lord will redeem Zion with judgment, purging sinners out of it (Isaiah i. 27, 28, 31), so that neither root nor branch shall remain (Mal. iv. 1).

The eternity of Antichrist's fiery abode is certain, from Rev. xiv. 10, 11. He "shall be tormented with fire and brimstone; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name;" and though it is said his armies are slain with the sword of him who sat upon the white horse, the contexts of Rev. xiv. 10, 11, make it plain that all the sinners purged out of Zion descend into the lake of fire, and shall share the fate of Antichrist and the false prophet. As *nations*, they are seen down in the pit of hell in Ezekiel xxxii. 18–32.

How wonderful, with such Scripture proof, the existence of everlasting burnings and everlasting punishment should be denied. Ignorance of unfulfilled prophecy is the cause. Soon may it be taken away, and "all Scripture" become profitable for doctrine, for reproof, for correction, for instruction in righteousness, and for preservation from false doctrine.

The Scripture reveals that hell is not yet lighted; it waits for the Antichrist.—See Isaiah xxx. 33; Ezekiel xxxviii. 22; Isaiah xiv. 9.

ISAIAH xlv. 7, 8.

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these *things*.

"Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the Lord have created it."

IT is from the 7th verse that many people think that God is absolutely the author of *evil*, and that He here declares Himself to be so.

They do not observe the sort of evil referred to, but this is apparent from the following texts, as a sample of many others:—"Shall there be evil in the city, and the Lord hath not done it?" Amos iii. 6. "Set up a standard towards Zion, for I will bring evil from the North." Jer. iv. 6.

The Lord, as the Sovereign Creator and Governor of Israel, in the 7th verse of the 45th chapter of Isaiah, speaks prophetically of the judgments out of which He will bring forth the salvation of His people, and the new creation which shall show forth His praise and glory, verse 8.

ISAIAH liv. 2, 3.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.

For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

THE headings of chapters in our versions of the Bible are made by uninspired and fallible men. This becomes very apparent when the following headings to Isaiah liv. are compared with the plain grammatical meaning of the text:—

"Predictions that the Church shall be exceedingly enlarged by the conversion of the Gentiles, with promises of great honour and happiness to her as espoused to God—6–17. Encouraging assurances of deliverances from affliction; perpetual mercy, prosperity, and victory over every enemy to the Church, and to every servant of God."—Rev. Thomas Scott's Commentary.

"The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their Church, 4, 5; their safety, 6–10; their deliverance out of affliction, 11–14; their fair edification, 15–17; and their sure preservation."—Bagster's Quarto.

This is a sample of what is called spiritualizing to the Gentiles the literal promises of Jehovah to the Jews: the whole chapter is perverted.

How the above headings could have been written with the words addressed to Israel: "Thou shalt break forth on the right hand and the left, and thy seed shall inherit the Gentiles," staring commentators in the face, is a glaring proof how far men may go in support of a preconceived and erroneous theory.

The only verse wherein the Gentiles are mentioned is the 3rd: "Thy seed shall inherit the Gentiles." This does not mean that Christ (as the seed, Gal. iii. 16) will ask the heathen for his inheritance, which is true, and taught elsewhere, but it means, in plain English, the Jews' supremacy over the Gentiles as a nation in time to come, as the following verses indisputably prove:—

"The nation and kingdom that will not serve thee shall perish." "The Gentiles shall come to thy light, and kings to the brightness of thy rising." "The sons also of them that afflicted thee shall come bending unto thee." They "shall build up thy walls and their kings shall minister unto thee." Isa. lx.

"And strangers shall stand and feed your flocks, and

the sons of the alien shall be your ploughmen and your vine-dressers; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Isa. lxi.

"Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles and they shall bring thy sons in their arms, and thy daughters upon their shoulders" "to inherit the desolate heritages." Isa. xlix. 22, 8.

"My cities through prosperity shall yet spread abroad; the Lord shall yet comfort Zion, and shall yet choose Jerusalem." Zech. i. 17.

"For thy waste and thy desolate places shall even now be too narrow by reason of the inhabitants—the children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me, give place to me that I may dwell." Isa. xlix. 19, 20. "And the Gentiles shall see thy righteousness, and all kings thy glory." Isa. lxii. 2.

"And their seed (the Jews) shall be known among the Gentiles, and their offspring among the people," and "all that see them shall acknowledge them that *they* are the *seed* whom the Lord hath blessed." Isa. lxi. 9.

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass."

"And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest. For "the first dominion" shall come to Zion, "the kingdom shall come to the daughter of Jerusalem." Mic. iv. 8.

See also Mic. v. 7, 8.

ISAIAH liv. 17.

"No weapon that is formed against thee shall prosper."

HERE, again, Israel's special promise as the Lord's blessed *nation* is applied by commentators to the Gentile Church, though every sort of inward and outward evil seems to be prevailing against it.

One commentator writes as follows: "The Redeemer of the Church is the Creator of those who forge weapons of war: he engages that no weapons formed against the Church shall prosper. In verse 15 the words, 'shall fall for thy sake,' mean 'shall fall to thee,' or 'shall come over to thy side' . . . . whosoever comes against thee instead of continuing thine enemy, shall become thy convert, like Paul" . . . . nevertheless, the same writer adds: "This, indeed, has, and will be the case, as to numerous individuals, but it cannot possibly answer to the general language of the passage."

The real meaning of the 13th and 14th verses is, that in the reign of the Messiah, Jerusalem's children "shall all be taught of God, and great shall be the peace of thy children: in righteousness shalt thou be established;" they shall be far from oppression and from fear or terror, for it (terror) shall not come near them.

There is a promise in Matt. xvi. 18, that death and *Hades* shall never prevail against the Lord's *Ecclesia* in the time of the end; and another, in Ezekiel, that when the Redeemer comes to Sion to deliver the Jews out of the hands of their enemies, there shall be such a destruction of weapons of war that "they shall burn them with fire for seven years," Ezekiel xxxix. 8–10.

But these are not the weapons specially alluded to in this verse, for the promise also relates to the attack of Gog and Magog against the Jews in Jerusalem a thousand years after the establishment of the Lord's kingdom. It

promises that even such dreadful enemies as the rest or *residue* of the wicked dead (Rev. xx. 5), led on by Satan himself, shall have no power to affright, no power to disturb the peace, the quietness, and the confidence, with which Jerusalem's children will then dwell safely under the shadow of the Almighty.

The threatened evil will not come so "near" as to harm or terrify them, for God will send down fire out of heaven to consume all their assailants, the devil excepted, who shall then be restrained from making future attacks, by being consigned to the lake of fire and brimstone for ever and ever, Rev. xx. 7–10.

If it is asked, why this event should be permitted, it may be replied, to show the faithfulness of Jehovah, and the confident quietness and assurance with which Israel will trust in this promise: that no weapon formed against them shall prosper, Isaiah xxxii. 16–18; "for they shall feed and lie down, and none shall make them afraid," Zeph. iii. 13; "but they shall sit every man under his vine and under his fig-tree, and none shall make them afraid, for the mouth of the Lord hath spoken it," Micah iv. 4.

ISAIAH lxiii. 1–4.

"Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

"Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

"I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

"For the day of vengeance *is* in mine heart, and the year of my redeemed is come."

THIS passage is wholly misapplied to the Redeemer's first

advent; it relates entirely to the Messiah's second coming in the day of his power.

Mr. Govett says, concerning Isaiah lxiii. 1–6: "It is wonderful how any can think that these verses apply to the crucifixion. How did the Saviour come then from Edom or Bozrah? He was incapable of motion, and was crucified in the extreme of weakness, 2 Cor. xiii. 4. How was it the trampling of nations in anger, and the sprinkling of their blood on his garments? Was it not his own blood that bedewed him upon the cross? How was it the day of vengeance? Was it not his prayer rather 'Father forgive them, for they know not what they do.'"

And B. W. Newton observes: "Awful warnings of future judgment have not unfrequently been interpreted as declarations of fulfilled mercy. A most important example of this occurs in the use of the 63rd of Isaiah, which is, in the Easter Services of the Church of England, referred to the atonement, instead of the future coming of the Messiah."

Dr. William Muir, of St. Stephen's, Edinburgh, printed some verses written by himself, applying this passage of Scripture solely to the Lord's first advent.

The Rev. W. H. Krause says: "Six-and-twenty years ago, for the first time, was the subject of prophecy forced upon my mind by a layman of no small note. Amongst the passages, as to futurity, which he brought forward, there was one which he left with me to consider. The passage to which I allude is the opening verses of the 63rd of Isaiah. He called my attention to the plain words of the passage, and asked me to explain them. It was enough for me."

Another author writes on Isaiah lxiii. 3: "'I have trodden the wine-press alone; and of the people there was none with me.' This passage, in consequence of its frequent accommodation, is commonly understood to refer to the sufferings of the Saviour." Bishop Heber and other

hymn writers, use it in this sense, as if they were quite unconscious of its true meaning. And yet the slightest attention to the context will show that it really refers to Christ coming in triumph, to take vengeance on his enemies. No other meaning can be attached to it, except by stopping in the middle of a verse. The text, as a whole, thus reads: "I will tread them" (not to be trodden upon by them) "in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed (Israel) is come," (verse 3, 4). Compare with this passage Rom. xvi. 20; Rev. xiv. 19; and Rev. xix. 11–13, and all is plain.

ISAIAH lxiii. 5.

"And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me."

THE Messiah thus speaks in the day of vengeance, when he will make "bare His holy arm" for the salvation of his people from Antichrist. Then none but Jehovah-Jesus will be able to help Israel, "ready to perish" under the hand of the oppressor: no hand, no arm but his (Isa. l. 2; Isa. lix. 1) could bring forth this "judgment unto victory," Matt. xii. 20. He alone is "mighty to save," "conquering and to conquer," (Rev. vi. 2; and Psa. xlv. 3–5): "travelling in the greatness of His strength," See also, Isa. lix. 16–18, which is as follows, and exactly accords with Isa. lxiii. 5: "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him (for his people); and his righteousness, it sustained him. For he put on

righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies."

In his previous chastening of Israel by Antichrist, there was "no man" to stand in the gap, "that their land should not be destroyed." See Ezek. xxii. 30; Ezek. xiii. 5; and Deut. xxxii. 36. So there will, indeed, be no intercessor in that day for these nations, because He who is Mediator and Intercessor now, will be the avenger of Israel then, according to his promise in Deut. xxxii. 41–43.

He will in "the end" no longer appear to disregard the cry of the oppressed Jewish widow (the godly Jewish remnant): "I tell you he will avenge them speedily," when the set time for doing so is come. Luke xviii. 1–8.

Here he does so, not as a priest sacrificing or shedding his own blood, but as a king conquering and shedding the blood of his and his people's enemies; because it is said, "their blood," not his own. Besides, to show that it cannot fairly relate to his Passion, Christ could expect no help in that, for he knew none could; but here he looked, and wondered that there was none.

ISAIAH lxv. 20.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

THE great difficulty which commentators always find in explaining this verse is owing to their not "rightly dividing the Word of Truth."

1. They do not see that texts promising absolute freedom from death, such as Rev. xxi. 4, 1 Cor. xv. 26, and Luke xx. 36, apply only to the risen saints in the *super*-celestial sphere of Christ's kingdom, Heb. iii. 1. See the Greek.

2. They do not perceive that Isaiah's prophecy here relates to no other nation than that of Israel.

Let us refer to some of the predictions concerning the Jewish nation at the time of the Lord's second advent, that we may learn what sort of men are then "to inherit the land and dwell therein for ever." Let us do this that we may understand the blessings promised.

By Isa. iv. 3 we are taught that after the Redeemer has saved the remnants of Judah and Benjamin, "all that are left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

By Isa. lx. 21, that this remnant shall be "all righteous."

By Ezek. xx. 33–38, that the Lord will bring into his land a remnant of the lost ten tribes of Israel; and after destroying from among them all sinners in the wilderness, he will pass the remaining remnant under his Shepherd's rod into the bond of the new and everlasting covenant.

"Everlasting joy and gladness" shall be bestowed upon these twelve tribes then re-united into one *nation* for evermore; but though "*everlasting* joy and gladness" shall be the portion of Israel as a nation, and great longevity will be restored to its people generally, so that in those days "old men and old women (shall) dwell in the streets of Jerusalem," Zech. viii. 4; and "there shall not be an old man that hath not filled his days," we cannot prove that every individual forming that nation will live for ever. On the contrary, in the new law that is to be given to Israel there are direct allusions to death, such as Ezek. xliv. 25–27; and Jeremiah plainly declares (we suppose

in regard to the sinners mentioned in the text we are commenting on) " every one shall die for his own iniquity," Jer. xxxi. 30, and not as now for his father's, Ezek. xviii.

Greater longevity than before the flood will be enjoyed by these redeemed people, but still they will be men in the flesh, who being planted in their delightsome land, and having repaired its desolate wastes, it is promised " they shall long enjoy the work of their hands" (verse 22), for " as the days of a tree are the days of my people," (Jer. xvii. 8; Psa. i. 3). They " shall be trees of righteousness," Isa. lxi. 3, and as trees have been known to live a thousand years even in this present dying dispensation, we have presumptive evidence that so long, if not longer, will these blessed of Jehovah live upon the earth (or land) to be possessed by Abraham's seed for ever and ever.

What will happen to the righteous when they have reached the extremity of old age is not revealed, though many texts suggest they must pass away somewhere and somehow in generations (see Psa. cxlv. 4, 13; Psa. cxxviii. 5, 6), particularly the following: " And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of *their children after them:* And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 39, 40.

We feel assured that not a single individual of the saved remnants will ever transgress this new law and covenant, and incur judgment thereby; but should any one of " their children after them " commit sin he shall " die accursed " (judged) by direct sentence of Israel's king, reigning in righteousness, and giving forth laws as he used to do when he ordered the man gathering sticks on the Sabbath day to be stoned.

Should that transgressor happen to be no more than one hundred years old, he will be accounted as having been cut off in the time of childhood, and as no infants will be capable of sinning in any way against the law, no infants will ever die.

What is meant by being accursed is not explained, but as in those days Jeremiah says: "Every one shall die for his own iniquity," we naturally conclude it means death —the destruction of both body and spirit.

DANIEL ix. 24.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."

COMMENTATORS say this was all fulfilled at the Redeemer's first advent: but Dr. Tregelles, more truly, writes as follows:—

"In verse 24, the expression 'are determined' is more strictly 'are divided'; this may relate to the seventy weeks being a period of time divided out, as it were, from the whole course of ages, for God to deal in a particular manner with the Jews and Jerusalem; or it may refer to the period being itself divided into parts.

"Daniel, in his prayer, in addressing God, had constantly spoken of Israel as 'Thy people,' 'Thy holy city,' but the angel Gabriel, in the reply, takes them up simply as Daniel's people, 'thy people,' 'thy holy city, &c.,' as though God would intimate that until the everlasting righteousness should be brought in, He could not, in the full sense own them as His.

"The various things spoken of 'to finish the transgression, to make an end of sins, to make reconciliation

for iniquity, and to bring in everlasting righteousness,' are all, I believe, future. I do not regard any of them as referring strictly to the work of Christ on the cross (although we, as believers in Him, know that many of these things have a blessed application to us), but it appears to me that they all belong to the time of Israel's blessing,—when the preciousness of the blood of Christ, Zech. xiii. 1, Joel iii. 21, shall be applied to those 'who are spared of them': when 'thou shall call me, my Father; and shall not turn away from me,' Jer. iii. 19.

"I believe that 'to seal vision and prophet,' means this—to give the seal of confirmation to the vision by the issue of events, as predicted; and in the same manner to confirm the prophet by the fulfilment of those things which God has spoken through him.

"The expression 'to anoint the most Holy,' (or rather 'Holy of holies,') has often been taken, as I am well aware, as referring to our blessed Lord. This I believe to be an erroneous application of the words. The expression does not, in a single case in any other passage, apply to any *person*, but always to the most Holy place of the Tabernacle or Temple, or else to things, such as sacrifices, which were, 'most holy.' Here, I believe that it simply refers to the most Holy place, the Sanctuary of God, which, in the days of Israel's blessing, will be set apart and owned by God as peculiarly His. 'My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel when my Sanctuary shall be in the midst of them for evermore,' Ezek. xxxvii. 27, 28: that Sanctuary which the Spirit of Glory and of God will take possession of by the east gate, and so will be anointed, Ezek. xliii. 1-7.

"These, then, are the objects of hope, all belonging to

Daniel's people.* *The* transgression that will fill up and end the measure of Israel's *national sins*, will be the worshipping "the Abomination that maketh desolate, spoken of by Daniel the prophet," Mat. xxiv. 15, "standing where it ought not," Mark xiii. 14, viz., in the Temple of God—the image of the beast, Rev. xiii. 14, 15; the *iniquity* is the iniquity of Israel, for which the Lord has been so long wrath with the *nation*, Isa. lvii. 17, but "in those days and at that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve," Jer. l. 20. The Lord will become Israel's *everlasting righteousness*, Jer. xxiii. 5–8, Jer. xxxiii. 16, when he saves the nation with "an everlasting *salvation*, world without end," Isa. xlv. 17, and sets up his throne in the Holy City, amidst the holy people, Zeph. iii. 14–17.

Then shall the *sealing up* of the vision in the prophet, Dan. xii. 4, 9, be *opened* and ended, Rev. xxii. 10, Rev. i. 3: and if, for the reason assigned, we may not say the anointing relates to God's holy King of Zion (a person), though we know he is then to be anointed "with the oil of gladness above his fellows," Psa. xlv. 7; we see the anointing will include the re-anointing with fresh oil, Psa. xcii. 10, the holy people (as a nation), of whom it is written in Isa. x. 27, "And it shall come to pass in that day," Antichrist's "burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed, because of the anointing."

The day spoken of, is that in which the Lord will "overturn, overturn, overturn," and wrest his diadem from "the profane wicked Prince of Israel, whose day is come when iniquity shall (really and truly) have *an end*," Ezek. xxi. 25–27: and the Redeemer's *kingdom of righteousness* shall be *brought in* and established for ever.

* Rev. S. P. Tregelles, DD.

HOSEA iii. 4, 5.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim.

Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

"THE whole twelve tribes are here included, under the general designation of the 'children of *Israel*.' They are, at this moment, undergoing the privations which, according to this place, are for 'many days' to precede their 'return,' here predicted. So that the accomplishment of this prophecy is yet future. It is impossible to understand it as referring to their captivity at Babylon, and their deliverance therefrom, or to the period which intervened between that event and the first advent of our Lord; inasmuch as such an application of it would, if well founded, falsify the prophecy, which declares that 'the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.' But here, as everywhere else, the Word of God is consistent, and not self-contradictory—for what do facts say? Were the Jewish people without a king during that captivity? Had not Jehoiakim been elevated to the royal dignity? And was not Salathiel, who was descended from Jehoiakim, 'a prince?' Nor were they at any time without a priesthood (here signified by the 'sacrifice,' 'altar,' 'ephod,' as we shall see), for, during the captivity, the prophets, Jeremiah and Ezekiel, were both priests. Afterwards, the celebrated Mattathias was a priest, in the time of Antiochus Epiphanes. After him Judas Maccabeus filled the same office, and in the days of our Lord's sojourn on earth we know that there were priests and sacrifices.

"From these considerations, it is evident that those who profess to see, in their captivity to Babylon, the

accomplishment of this prophecy, labour under a great mistake; especially when we cannot find, in their subsequent history, any trace of that turning to God here foretold, as to succeed their state of privation and suffering.

"Its fulfilment, then, must be sought in the interval between the departure of the sceptre from Judah and that future conversion of the whole house of Israel, to which all the prophets bear testimony; or, more properly to speak, the latter event shall be included in the accomplishment.

"It is a very remarkable fact that the Chaldee Paraphrase gives the following interpretation of the 5th verse: 'Afterwards, the children of Israel shall be led by *repentance*, and shall seek the worship of their God, and shall obey Christ, the Son of David.'

"And *then*, 'unto Him shall the gathering of the people be,' according to Gen. xlix. 10."—See Note on Gen. xlix. 1, 10.

JOEL ii. 28, 29.

"And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my spirit."

BY the testimony of an inspired apostle (Acts ii. 16) we know the gift of tongues, by the outpouring of the Holy Ghost, was bestowed at Pentecost; yet this fulfilment of Joel's prophecy was but primary and partial.

The Jewish nation, not being convinced by it "of sin, of judgment, and of righteousness" (John xvi. 8),

grieved away the Holy Ghost, thus fulfilling the prediction of Isaiah: "with other tongues and other lips will I speak unto this people, and yet for all that *will they not hear Me*, saith the Lord." Compare Isaiah xxviii. 11, 12, with 1 Cor. xiv. 21, 22.

Though the Lord, by His Spirit, was with the apostles to the end of their life or age, when the nation to which they belonged was dispersed among the Gentiles, the *parenthetic* period in which we now live was commenced, and will continue until the Jews are partially restored (as a nation) to their own land.

"I call this period *parenthetical* because, while it lasts, the dispensation of the Spirit, properly so-called, *is suspended.* That which occasioned the first age of the Church to be entitled, in a peculiar sense, the Age or Dispensation of the Spirit, belongs to it no longer, and has not belonged to it since the last of the apostles died. The entire history of what is called the Church, since the days of the apostles, confirms this statement. The errors and superstitions of ancient Christianity; the crimes of ecclesiastics; the miseries of the Inquisition; the no less brutal superstitions and cruelties of Puritanism towards persons suspected of witchcraft; the absence of all tenderness in religion; ever-present terrors; the moral element in Christianity superseded by the dogmatic; doctrine taking the place of rectitude; faith determined neither by Scripture nor by reason, but by the intellectual influences of the time; improvement produced only by advancing Rationalism; past errors unatoned, and existing falsities still cherished and fought for; all united, render it almost a mockery to speak of the eighteen hundred years as *the period of the Dispensation of the Spirit.*

"In the sense involved in the prophecy of Joel—in the *sense* understood in the apostles' days—whatever may

be the reason, the Holy Spirit is not now given—has not been given for centuries."—Dunn.

The reason certainly is, that the promise was to Israel, and to *Israel* it will yet be literally and fully performed, for all promises of future outpourings of the Spirit are made to the Lord's people, in the Lord's land. *There*, in *the last days*, "when the enemy shall come in like a flood, *the Spirit of the Lord* shall lift up a standard against him" (Isaiah lix. 19), and the Spirit shall be poured from on high (Isaiah xxxii. 15), with the Spirit of Grace, and of supplications upon repentant Jews (Zech. xii. 10), whose call the Lord will answer by coming to save them, with every predicted sign of that coming "wonders in the heavens and in the earth, blood and fire, and pillars of smoke; the sun turned into darkness, and the moon into blood" (Joel ii, 30, 31). And then will the Lord *pour out His Spirit* upon all (Israel's) flesh, so that *Israel's* sons and daughters, even Israel's men and maid-servants, shall prophesy and dream dreams, for they shall *all* know (the Lord), from the least of *them* unto the greatest of *them* (Jer. xxxi. 34).

"Neither will I hide My face any more *from them, for I have poured out My Spirit* upon the *House of Israel*, saith the Lord God." (Ezekiel xxxix. 29).

Israel will be "anointed with fresh oil," (Psalm xcii. 10); cleansed in heart, and renewed in *spirit* (Psalm li. 10, 12; Ezekiel xi. 19; Ezekiel xxxvi. 25–28), in the day when a fountain shall be opened for the House of David and the inhabitants of Jerusalem. And the grafting in again of Israel will then be to all other nations "*as life from the dead*" (Rom. xi. 23, 15), "for, from the rising of the sun unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering" (Mal. i. 11); "for *then* will I turn

to the people a pure language, that they may all call upon the name of Jehovah, to serve Him with one consent" (Zeph. iii. 9).

"O Thou that hearest prayer, unto Thee shall all flesh come" (Psalm lxv. 1, 2); for it is written: "Even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer *for all nations*" (Isaiah lvi. 7; Mark xi. 17).

Surely *that* alone can be rightly called *the Dispensation of the Spirit*, in which all will be blest, and all will be holy and happy.

"It is, doubtless, owing to the circumstance (among other causes) of the effusion of the Holy Ghost at Pentecost, that the present is so generally called the dispensation of the Spirit, *which it is not*. The coming Kingdom of God shall be emphatically *the dispensation of the Spirit*. The outpouring on Israel's 'all flesh,' which is to distinguish the Lord's second coming to establish that kingdom (as predicted in this very place, Joel ii. 28–32), shall introduce *the dispensation of the Spirit*, and shall be the main characteristic of its opening."—See Note on Acts ii. 16.

AMOS iv. 12.

"Prepare to meet thy God."

"THIS text is frequently used in public discourse as if the prophet, in these words, called upon all men to prepare for death and judgment. Yet this is not the fact. The sacred writer is not referring to death at all, but to the temporal judgments which God had inflicted, and

threatens *still to inflict*, on the rebellious *Israelites*, Isaiah i. 4–6.

"The passage that *ought* to be quoted for the warning of the ungodly is Acts xvii. 31, since this is unquestionably addressed to such persons, and is moreover a distinct revelation of the New Testament.

"The warning in Amos, as in Isaiah i., is, O ye Jews, because none of my former chastisements have made thee repent, as in reason might have been expected, in some more terrible way will I proceed against thee, therefore 'consider your ways;' if you do well, possibly you may see and prevent the threatened evil: if ye refuse to return, know that you must suffer great tribulation, for you can never make good your cause against God, and yet you must meet Him, for He will, ere He hath done with you, end the controversy. Thy God, *i.e.*, who was once thy God, and whom thou still ownest for thy God, and who will be thine *if* thou *repent*.

"*Accommodations* of Scripture, like the foregoing, are hindrances to the Bible reader, for instead of being enlightened, he is misled by the quotation; and the mind of the Spirit, although professedly expressed, is really neglected or perverted.

"Such is unquestionably the case when texts intended for one purpose are applied to another; when the messages of the prophets to Israel of old are read as if they were addressed to the men of *this* generation; when warnings of temporal calamity are unwarrantably changed into threatenings of approaching death, judgment, and eternal woe; when promises of earthly good are transformed into predictions of spiritual blessing; and Christ is supposed to be referred to in passages which clearly indicate that no such thought was in the mind of the inspired speaker or writer."—Dunn.

MICAH iv. 1–4.

"In the last days."

A RECENT writer on prophecy remarks: "By this expression 'the latter days,' the Jewish Commentators have always understood the day of the Messiah."

The coming up of many Gentile nations to worship at Jerusalem will certainly occur *after* Messiah's second advent and the re-establishment of temple worship in his kingdom.

But we must not suppose *that* kingdom can be properly spoken of by "days" or years either—for "of his kingdom there shall be *no end*," Luke i. 33; "of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from *henceforth* even *for ever*," Isaiah ix. 7.

It is quite a mistake to call the first thousand years of Messiah's kingdom "the last days." Instead of being so, they are the commencement of the everlasting age, or eternal day.

Many mistakes are made concerning "the last days."

Some people call the first thousand years of the Messiah's eternal reign, "The Lord's millennial day," in contrast with "man's day," not observing that the latter has already been nearly twice as long.

Mormonites call themselves "Latter Day Saints," supposing they are destined to reign a thousand years on the earth with Christ after his second advent.

Plymouth Brethren, and others, call this period "the latter day," "the day of the Lord," and even "the Day of Judgment."

They say they learn to do so from 2 Peter iii. 7, 8, where they think the apostle says, the Lord's day is to be one thousand years in duration. By 1 Peter iv. 7, we see

they entirely mistake the meaning of that passage.—See Note on 2 Peter iii. 8–12.

Another apostle exhorts saints to wait with patience for the anxiously desired coming of the Lord, which *draweth nigh:* they looked for deliverance with eager *impatience*; they must take the husbandman who waiteth for the early and the latter rain as their model of patience; nevertheless they will *not* have to wait *long,* James v. 7, 8.

At first sight, Isaiah ii. 2, and Micah iv. 2, seem to favour or account for such mistakes; but on consideration we find them in perfect harmony with Scripture everywhere else. It always refers the term "last days" to a time *previous* to the Lord's coming—viz., the seventieth week, in Dan. ix. 24, the last half of which, one thousand two hundred and sixty literal *days,* are especially the period called "the last days;" and this period is also "the time of the end," Dan. xii. 4, 9, or "the *last end* of the indignation" (against Israel), Dan. viii. 17, 19.

The Book of Daniel teaches what will happen to his people (the Jews) in the latter or "last days" of this world in "the day of the Lord."

The following texts, Joel i. 15, Joel ii. 1, 2, and Zeph. iii. 12–16, make it plain that the "day of the Lord," in its extended sense, is a period of time *before* his coming, and in its restricted sense "the *day* of his appearing."

The indignation against Israel will take place before the Messiah comes, and blessing immediately afterwards —such blessing as will cause many nations to say, "Come, and let us go up to the mountain of Jehovah, and to the House of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, &c."—See Note on Isa. ii. 5.

HABAKKUK ii. 14.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

THE real meaning of this verse is as follows:—For the *land* (of Israel) shall be filled with the knowledge *of the glory* of Jehovah, as the waters (of the Mediterranean) cover the (Dead) sea; and Isa. xi. 9, consisting of almost the same words as Habakkuk ii. 14, speaks so plainly in the context of "My Holy mountain," that the speciality of the promise to the land of Israel cannot be doubted, after it has been pointed out.

This beautiful promise cannot be performed until the Redeemer comes the second time to Zion, for it is when his feet shall stand on the Mount of Olives, that it shall cleave in the midst thereof, and make "a very great valley" from Azal on the Mediterranean, to the Dead Sea: "and half of the mountain shall remove towards the north, and half of it towards the south," Zech. xiv. 4: the waters of the Mediterranean being more than 1300 feet above the level of the Dead Sea, its waters "will rush along the chasm made by the earthquake impetuously"—therefore, as it is said in Mic. i. 4, "the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as the waters poured down a steep place," the *literal* and minute prophecy of Ezekiel will be fulfilled. "Surely there shall be a great *shaking in the land* of *Israel*, so that the *fishes of the sea* . . . shall *shake* at My presence," Ezek. xxxviii. 19, 20; the Dead Sea shall then be *healed* of its saltness, "and there shall be a very great multitude of fish": "fishers shall stand upon it from En-gedi even unto En-eglaim: they shall spread forth nets: their fish shall be according to their kinds, as the fish of *the great sea* (the Mediterranean), exceeding many," Ezek. xlvii. 9, 10.

The knowledge of *the glory* of the Lord is to be dis-

played therefore in a very different manner, time, and place, from the way now taught by orthodox theologians, who say that the world is soon to be converted to the knowledge of Jesus by their preaching of the Gospel of Grace among the Gentiles.

It is "the gospel of *the Kingdom*" heralded by the Jews when they have experienced "the salvation of Jehovah," that is to be to all nations "as life from the dead." "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancestors *gloriously*," Isa. xxiv. 23: "And the *glory* of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it," Isa. xl. 5.

"But as truly as I live, all the earth (the land of Israel) shall be filled with the *glory of the Lord*." Num. xiv. 21.

"I will gather all nations and tongues; and they shall come, and *see my glory*." Isa. lxvi. 18.

MATTHEW vi. 10.

"Thy kingdom come: thy will be done in earth, as it is in heaven."

"THAT this prayer implies a promise few will be inclined to dispute. That it indicates that a time *will* come when the will of God shall be *universally* obeyed—done as promptly, as unreservedly, and as certainly *on earth* as it is now done in heaven—can scarcely be disputed. The question is, When shall this be?"

The ordinary reply is, *When* the Gospel has converted all nations.

A Note on John xviii. 36 ("my kingdom is not of this world") explains why we cannot accept this answer.

"We are satisfied the words were differently understood by those to whom they were given. *To them* they necessarily meant the coming of that kingdom which, from childhood, they had been led to expect; which the prophets had foretold; and to which all their hopes and wishes pointed—the triumph of the Messiah on the earth. It is impossible to suppose that the Lord would teach them to pray for the coming of a kingdom the very notion of which was delusive; and yet it could be nothing else if they used the words *as he knew they did*, in connection with hopes and expectations which were never to find a fulfilment."

Could "the kingdom," of which Jesus so constantly spake to his Jewish disciples, have been a spiritual and not a literal kingdom? Could he have made such a mistake as to speak of Gentile spiritualities to the Jews, as if they were Jewish literalities for themselves? Assuredly not.

"That they failed to see that this blessed consummation could only be arrived at through the death of Jesus is very evident; but this only shows how partial was their acquaintance with their own Scriptures, and is no reason why we should refuse to receive the revelations of God's Word regarding the kingdom. Everywhere else the kingdom of God is connected with 'life,' 'eternal life,' 'the world to come,' 'the times of the restitution of all things.' Why, then, should we find it hard to admit that it is so here?"

The disciples thought "that the kingdom of God would immediately appear," Luke xix. 11–27. They really did; "but observe how the Lord deals with this misapprehension. He does not say, 'This notion of yours about a visible kingdom is altogether wrong;' but he simply recites a parable, the object of which is to show that the manifestation of it is *deferred*. If their notion of the

kingdom was fundamentally erroneous he certainly leaves them in their error, a course *he never pursued.* He does not even say 'Ye are not able to bear the truth yet;' he directly and distinctly *confirms* their expectations;" as a Note on Matt. xxvi. 29 testifies.

MATTHEW x. 23.

"But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

ANOTHER objection to the futurity of the Redeemer's kingdom is derived from this verse; but as the preceding plainly makes mention of "the end," and here, according to custom, the wandering times of the Jews among the Gentiles is overpassed and their persecutions in their own land are alone referred to, we can well believe there *is* allusion in this chapter to the second coming of the Son of man, for in predicting the first persecution of his followers, he also predicted the last.

We therefore readily admit the following primary fulfilment of the 23rd verse, as it is not at all at variance with a more full and final one.

Refer to Luke x. 1: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, where he himself would come." Then distinguish between the commission to go "to the lost sheep of the house of Israel," and "not into the way of the Gentiles," nor "into any city of the Samaritans," and that other commission afterwards given, to "go and teach all nations," and we shall see that the former was to be put into execution at once, whilst the Lord was in the exercise of his ministry on earth, He himself intending to follow them in it. He

sends them on before his face, intending to rejoin them, and says, "Ye shall not have gone over the cities of Israel, till the Son of man be come"—that is, rejoin them on their journey.

Doubtless this is the primary meaning of the passage; but, in continuation of our argument for another and more extended sense, we would remark that Matt. x. 23 should be translated "Ye shall not *finish or complete* the cities of Israel," and that it is radically the same word as in Matt. xxiv. 3. There *the end* is directly spoken of. The disciples thought the whole of Israel was to be gathered in by them. "No," says the Lord, "not till the Son of man *come* shall this be accomplished."

Now, we all know well that the Lord did not gather Israel by his personal visitation of the cities of Judah, therefore it is of his future *coming* to Zion of which it is written, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth," Isaiah xlix. 5, 6.

MATTHEW xi. 11, and LUKE vii. 28.

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

To understand these verses aright, we must remember that the Messiah was speaking to Jews, and Jews only, more than 1800 years ago, as if the kingdom of God would immediately appear—for John's mission was to preach its being "at hand." Jesus therefore addressed the first believers in Him as *possessors* of that kingdom,

and promised, that although among all the *prophets* in Israel there was not one greater than John the Baptist, (honoured also to be the messenger or forerunner of Israel's King at his first advent), yet, in his "kingdom of heaven" on the earth, the least of the publicans and sinners that *went into it* by faith, should, in time to come, be a *greater prophet* than John the Baptist.

Now, entirely apart from saints in the *super*-celestial sphere of Christ's kingdom being greater than any when on earth, we know, from the prophets, that in the last days, when Elijah, the messenger of the second advent comes, before the great and dreadful day of the Lord, to make the Jews a "people willing in the day of his power," the Spirit is to be poured out then, and afterwards upon (Israel's) "all flesh," to such a degree that all Israel's sons, all Israel's daughters, nay, even all Israel's men-servants, and all Israel's maid-servants, *shall prophesy and see visions*, Joel ii. 28, 29; "from the least unto the greatest of them, they shall know me," saith the Lord, Jer. xxxi. 31–34, for this is my covenant with them, "My Spirit that is upon thee, and My words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever," Isa. lix. 21: "neither will I hide my face any more from them; for I have poured out *my spirit* upon the *house of Israel*, saith the Lord God," Ezek. xxxix. 29: and in those days, they shall hear "a word behind them," saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. xxx. 21.

MATTHEW xi. 12, 13, and LUKE xvi. 16, 17.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

"For all the prophets and the law prophesied until John.

"The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

"And it is easier for heaven and earth to pass, than one tittle of the law to fail."

JESUS was then offering entrance into the kingdom on very different terms from Moses or John, viz., by faith in Himself as the Sent of God. In the preceding verses of the 16th chapter of Luke, he urged the Jews to press into his kingdom with as much wise forethought, determination, and promptitude, as the unjust steward prepared to be received into the debtor's houses when he might be no longer steward: compare with Matt. xviii. 8, 9, and Mark ix. 47.

We see, therefore, that the Jews pressing with earnestness, yea "selling all" (Matt. xix. 21, Mark x. 21, Luke xviii. 22), that they might follow the Savicur *in person* and gain entrance into his kingdom; doing violence to every human feeling (Matt. viii. 21, 22); overcoming all temptations to do otherwise, was conduct highly approved, and the truest wisdom.

And we should, by these verses, be saved from making that too common mistake *that the law and the prophets passed away* when John the Baptist came preaching repentance and the near approach of the kingdom: which would have been manifested, and then established according to that new and better covenant Jesus offered, if the Jews had nationally repented at his first advent, and had all, in that way, pressed into the kingdom.

This supposed *abrogation* of the law and the prophets is contradicted in the 17th verse of the passage in Luke, quoted above; and still more by Matt. v. 17, 18; and the

Apostle Paul, who says, "Do we then make void the law through faith? God forbid: yea, we establish the law," Rom. iii. 31.

The abrogation of the law is also often asserted from the 7th chapter of Paul to the Romans being misunderstood, for there it is not the law that is dead, but the believer that is dead to the law through faith in Christ.

MATTHEW xii. 28.

"The kingdom of God is come unto you."

IF the kingdom is still future, how can it be said to have *come*?

"It *is come*," says Christ, "inasmuch as I cast out devils by the Spirit of God," Luke xi. 20.

Jesus accompanied his offer of the kingdom to the Jews everywhere with testimonies of his miraculous power and goodness. He healed the sick, cleansed the lepers, raised the dead, fed the multitudes, subdued the winds and the waves, cast out demons, and *so* proved by his word and works that "the kingdom of God was '*come nigh*' unto the Jews," Luke x. 9, 11.

When they saw such wonderful proofs of the Messiahship of Jesus they should have believed in Him, and they should have received his message to all the cities of Judah by his heralds: "be sure of this, that the kingdom of God *is come* unto you."

Nevertheless they believed it not, nor those glorious credentials, those foretastes and earnests of the *powers of the age or world to come* (Heb. vi. 5,) which were displayed by the Saviour; and at last, stumbling over the humiliation of the Redeemer's person, they cried out, "We will not have this man to reign over us." Thus the kingdom which is yet to "restore" and "make all things new,"

was, in its *power* of doing so, actually *manifested and come*—all the miracles which were wrought being precursors of the Lord's complete and final triumph, at His second coming, over Satan and the demons, who even at the first owned his power and anticipated this result—saying: "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time"?

It was not yet "*the time*" for putting an end to their power, and the power of him whose agents they were, because it was not the "*set time*" for establishing Christ's promised kingdom.

But the kingdom of the Messiah was even then so far *come* at his first advent, that he gave a sample of its *glory* to some of his disciples on the Mount of Transfiguration, "for," said they, "we have not followed cunningly-devised fables, *when we made known unto you the power and coming* of our Lord Jesus Christ, but were eye-witnesses of his *majesty*," 2 Pet. i. 16.

The miracles he wrought were evidences of his power to become Satan's destroyer and man's deliverer, by which he will rescue all creation from groaning under the curse of sin, and produce universal joy and praise.

"In this view of the miracles of Jesus, and of those wrought in His Name, we have the *true reason* of *the suspension of them* for now so long a period—from the times of the first advent hitherto;"* which suspension will continue till the partial restoration of the Jews to their own land; for all the miracles of Jehovah have been, and will be, connected with his chosen people, the Jews.

* Dr. De Burgh.

MATTHEW xvi. 18.

"I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

THE power of the keys was a special privilege bestowed upon Peter, in consequence of his declaration that the Messiah was the Divine Son of God.

Though Jesus Himself is the *Rock* (Deut. xxxii. 4; Psalm xviii. 2, 31) and chief Corner-*stone* (Eph. ii. 20; 1 Peter ii. 6) upon which the Church, in all dispensations, has been built; yet this passage of Scripture relates to Peter *personally*, and to his share in commencing to build that branch of the Church composed of Jews and Gentiles.

In the Gospel by John, we are told that Simon, the son of Jona, was called by Jesus (the real "Petra") "Cephas, which is by interpretation, a stone" (Jno. i. 42), —like to a sling-stone.

Here the Lord promises, that by Simon Barjona (son of Jona), called Petros, signifying a (small) stone, He will build His Ecclesia.

Accordingly, at *his* first preaching to the Jews *by the Spirit* at Pentecost, three thousand living stones (Acts ii. 41) were built into the heavenly temple founded "on the apostles and prophets;" and subsequently Cornelius and his whole household were added to it, from among the Gentiles, by *Peter's* first preaching of "the kingdom" to them *by the Spirit* (Acts x.).

Men are uniformly represented as the "foundations," "pillars," and "stones of the spiritual house of God" (Eph. ii, 20–22; Rev. xxi. 14; Gal. ii. 9; 1 Peter ii. 4–6; 1 Tim. iii. 15).

In acknowledging Peter's primary interest in the promise of the 18th verse, we must not forget that Paul afterwards became the special apostle to the Gentiles, as

Peter continued to be to the Circumcision; and notwithstanding the abuse made by Papists of the primacy of Peter, lovers of truth must not shrink from admitting and maintaining his priority in privilege to the extent above stated.

The apostles, as foundations and pillars of the primitive Jewish Apostolic Church, had no successors but Timothy and Titus, to whom God gave charge of the flock until the day of Christ's appearing (1 Tim. vi. 13, 14), thus proving the Jews' wandering time was not revealed to them.

And now we come to the second promise in this verse, "the gates of hell shall not prevail against it"—the Ecclesia.

The "gates of hell" are generally supposed to mean the "powers of darkness," and the Ecclesia, the Church as it is militant here on earth now.

In this there are two mistakes. 1st. The expression, "the gates of *hell*," is, in the Greek, "the gates of *Hades*," which does not mean the "powers of darkness," but the power of *Death*. The word "*gates*" should be noticed as betokening the entrance into the place of separate spirits at the time the promise was made, and Scripture speaks as if the Lord, by His death, soon after became possessed of the *keys* of those gates (Rev. i. 18); therefore the promise is—that death shall not prevail against the Lord's called-out ones; they shall not by *death*, pass into *Hades*. 2nd. Death *is* prevailing against all God's saints now; and internal and external foes are also prevailing against the visible Church to a degree that threatens her very existence in this country.

The promise does not relate to present time, but overpassing this dispensation, as so many other prophecies do, it declares that in "the time of the end," *Death* and *Hades* shall not prevail against the Lord's Ecclesia in

their last great struggle with Antichrist (Dan. vii. 21, 22) in the evil day (Eph. vi. 13), when "*Death* and *Hades* shall follow with Him, and have power over a fourth part of the earth"—land of Israel (Rev. vi. 8); but *Death* and *Hades* shall *not prevail* against the Jewish Apostolic Church (Rev. xii. 6, 14) and the faithful godly Jewish remnant; both shall be miraculously preserved *alive* (Psalm xli. 2, Psalm cxviii. 17, 18), the first to ascend into heaven to meet the Lord in the air (1 Thess. iv. 17, 2 Thes. ii. 1), the last to inherit the earth, and praise Jehovah in *the great congregation* (Psalm. xxxv. 18, Psalm cxi. 1, Psalm xxii. 25), the Ecclesia, whose deliverance is here particularly promised and predicted.

MATTHEW xvi. 15–19.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

PROTESTANTS, in opposition to Papists, have gone too far in denying that the power of "the keys" was specially given to Peter.

It was Peter who confessed the Divinity of Jesus, therefore to him it was said, "I will give unto *thee* the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and what-

soever *thou* shalt loose on earth shall be loosed in heaven."

The power of the keys was special to Peter; but that of binding and loosing, remitting and retaining (which mean the same thing), was afterwards conferred upon all the apostles.—(See Matt. xviii. 18; Jno. xx. 23.)

The subsequent history of Peter teaches that the *personal privilege* bestowed upon him was to open the Kingdom of Heaven *by the Spirit* to all believers; *first* to the Jews, and *first* to the Gentiles; acts which *once* performed to each, could not be repeated by any apostle, or even by himself.

Peter executed this commission by preaching to the Jews at Pentecost (Acts ii. 14), and subsequently to the Gentiles at Cornelius's house.—(Read Acts x.)

"Now here we have an illustration of the words, 'I will give unto *thee* the keys of the Kingdom of Heaven.' Thus, independently of the other apostles, did Peter exercise his power of binding and loosing, and also used *the keys* which had been committed to him by his Lord. I say *the keys also*, for the keys were given to Peter, and to Peter alone, and not to the other apostles. As, when persons who pass through a door which has been opened by a person who has a key given him for that purpose, cannot be said to open the door because they pass through it, nor yet to possess the key which the appointed person possessed and used, because also they pass through the door when it is opened; so was it in the case of the apostles and Peter. Peter opened the Kingdom of God authoritatively on the condition of faith in Christ; and when it was opened thus to all—to Gentile as well as Jew—who exercised faith in a crucified Redeemer, the apostles had only to follow through the entrance which he had opened, or rather follow his example in preaching the Gospel of the Kingdom on the

same terms on which he had offered it, and which had been so eminently ratified by Heaven, the Holy Ghost being poured out upon the Gentiles in his miraculous influences, sealing Peter's assertion that 'Whosoever believeth in Christ shall have remission of sins.'

"And as the apostles had no keys to use, so no ministers since the apostles have had any. As the apostles had to follow Peter's example, when, through the power given him, he had authoritatively preached the Gospel to *all*, so have ministers now to do the same. No keys have they. The Kingdom of Heaven having been opened to all, what they have to do is to preach salvation to all who exercise simple faith in Christ Jesus and Him crucified—ever to cry to guilty sinners, 'Whosoever believeth in Him shall receive *remission of sins*'" (Acts x. 43).—Rev. W. Blackley.

Referring to *his special privilege*, "Peter rose up, and said unto them, 'Men and brethren, ye know how that a good time ago God *made choice among us*, that the Gentiles, by *my mouth*, should hear the word of the Gospel, and believe'" (Acts xv. 7).

See Note on Matt. xvi. 18.

MATTHEW xvi. 25, 26.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

THE answer is, he would give the whole world, if he had it, in exchange for his *life*; yet, for *eternal life* in the next world, a wise man would willingly give his *short life* in this.

We are of opinion that a revision of the English version of the Bible is required; so many words have been translated more in harmony with generally received doctrine than with the real meaning of the sacred text; and think Matt. xvi. 26 is an example of this, with regard to the word "soul," which here surely means the "*living soul*," or principle of *life in the blood* (Gen. ix. 4, 5; Lev. xvii. 11, 14), given to animals as well as to men (Gen. i. 20, 30; Gen. ii. 7; Gen. vii. 21, 22).

"The Greek word 'psuche' which stands for 'soul,' is used in the widest possible acceptation both in the Old and the New Testaments, particularly in the latter, so that, upon the mere use of the word in any passage, no argument can be founded; its meaning must always be determined by a careful consideration of the contexts.

"'Psuche' in our version is, in fact, quite as frequently translated '*life*' as it is 'soul': see John xii. 25, and Matt. xvi. 25, 'He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal.' 'For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it;' but the 26th verse of Matt. 16, though containing the same Greek word, is translated differently, and is always quoted as showing the intrinsic value of the soul: 'What shall a man give in exchange for his soul?' meaning 'pneuma,' the Spirit. The word is not 'pneuma,' but 'psuche,' throughout the whole of that conversation: and if it is translated 'soul' in one sentence, it should be *so* translated in the other sentences of the same conversation. The 25th verse, rendered consistently with the 26th, would stand thus: 'Whosoever will save his *soul* shall lose it; and whosoever will lose his *soul* for my sake, shall keep it unto life

eternal'; * which is nonsense, and quite inadmissible. But if the word 'psuche' be correctly rendered '*life*' in the 25th verse, *as no doubt it is*, then it ought to be so rendered in the verse following."—Rev. Wm. Ker.

We must remember the Messiah spoke these promises to the Jews whilst preaching the kingdom: by following him in person they endangered, and many of them finally sacrificed, their animal (*soul*) lives: being willing to lose, for Jesus' sake, their short and troubled existence in this world, they obtained the *life eternal* he promised in the next, Luke ix. 23-26; Mark viii. 36, 37.

We all know, in after time, when the intrinsic value of the soul was discoursed upon by the apostles, and the glories of the high and super-heavenly calling of the Church were revealed to them by *the Spirit*, how believers in Jesus took up their cross and encountered death in every form rather than deny Him. Having seen his person, or the miracles wrought by the power of his name, nothing could shake their faith or separate them from the love of Christ; "neither tribulation, nor distress, nor persecution, nor famine, nor peril, nor sword": over "all these things they were more than conquerors through Him that loved them: not accepting deliverance, but were stoned, sawn asunder, slain with the sword," and even crucified, like their Lord, Rom. viii. 35-39.

* In John xii. 25, the first two clauses, the word is that which elsewhere stands for "soul"; but in the last clause, viz. "life eternal," it is wholly different, even the very same as in Rom. vi. 23, "the gift of God is eternal life."

MATTHEW xviii. 18; JOHN xx. 22, 23.

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

"And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

"Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained."

"BUT, it may be urged, there are passages of Scripture that seem to favour the notion of a power of priestly absolution in the Church.

"There are three such commonly adduced for this purpose.

"1st. Matt. xvi. 19, in which our Lord confers upon Peter 'the keys of the kingdom of heaven,' with power to bind and loose:

"2nd. Matt. xviii. 18, in which the latter power is given to the apostles collectively:

"3rd. And especially John xx. 22,23, in which the Holy Ghost is promised to the apostles for the purpose of remitting and retaining sins.

"None of these, in our opinion, bears out the conclusion sought to be founded upon it. With regard to the first, the whole connection proves that the address of Christ to Peter is strictly personal. It was Peter who confessed the Divinity of Jesus, and to him personally were the keys given. A glance at the other two, shows that our Lord bestowed on all the Apostles a real power, but one that obviously belonged only to that miraculous and therefore temporary condition of things, their life or age."—(Author not known.)

"Nothing can be plainer, then, that under the Jewish theocracy, God *did* from time to time, either directly or by His prophets, miraculously inflict special punishment for special sin. The cases of Miriam, Num. xii. 10; of

Gehazi, 2 Kings v. 27; of Azariah, 2 Kings xv. 5; and of Uzziah, 2 Chron. xxvi. 19, 20, will at once suggest themselves as instances in point. Let it be observed, also, that inflictions of this kind—direct and Divine—could only be removed or withdrawn by God himself. There is no instance on record of their having been removed by human agency. The cure of Naaman is no exception, for the leprosy seems, in his case, only to have been natural disease. The removal of Miriam's was by the Lord himself.

"Hence, when Christ, on healing the sick man, was heard to say 'Thy sins be forgiven thee; rise and walk,' the Jews exclaimed, 'Who can forgive sins but God only?' they understood him, and rightly, to claim power to remove *what they regarded*, whether truly or not, as a Divine infliction. This they considered a blasphemous assumption.

"The extent to which the idea of special punishment for special sin pervaded the Jewish mind, when our Lord was upon earth, is evident from what He said when they told him of 'the Galileans whose blood Pilate had mingled with their sacrifices.' He does not deny that such a calamity as that which had happened to the Galileans, or to 'the eighteen upon whom the tower of Siloam fell,' might have been permitted to occur in token of Divine displeasure; but He leads them away from such *an exclusive* mode of viewing providential occurrences—to *which, from their uncharitableness, they were peculiarly prone*—by teaching them that all events were under the control of God, and that, if they did not repent, they should themselves be involved in the approaching destruction of their city and nation.

"So, in healing the man born blind, when His disciples, under the same general impression, asked Him: '*Who did sin, this man or his parents, that he was born blind?*'

He replies, '*Neither hath this man sin nednor his parents, but that the works of God should be made manifest in him,*' John ix. 3. He does not say that they were wrong in supposing the existence of punitive afflictions, but He teaches them not to 'judge' others, and tells them that this particular case was not of that character.

"It is certain that our Lord was *the first human being* who ever claimed the power of removing afflictions supposed to be the direct and penal consequence of sin. He alone uses the language: '*Son, be of good cheer; thy sins be forgiven thee,*' Matt. ix. 2. And when the scribes said within themselves, '*This man blasphemeth,*' He alone could reply: '*Whether it is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins* (then saith He to the sick of the palsy), *Arise, take up thy bed, and go unto thy house.* And he arose, and departed to his house.'

"It is obvious that in this case He used the phrase, 'Thy sins be forgiven thee,' as meaning, 'thy infirmity, which was penal, is removed.' So, also, at the Pool of Bethesda, obviously with the same intent, He first says to the lame man, '*Rise, take up thy bed and walk*'; and then, '*Behold thou art made whole;* SIN NO MORE, *lest a worse thing come unto thee,*' John v. 8, 14. In neither case is any faith, except as to Christ's power to heal, expressed by the sufferers, nor is any reference made by the Lord to their moral condition, as a whole, in the sight of God.

"Without, therefore, assuming that Christ never forgave sins while on earth—for the case of 'the woman which was a sinner,' Luke vii. 37-50, and that of the thief on the cross, Luke xxiii. 43, seem to forbid such a supposition—it is worthy of remark, that in both these cases, faith and love were more or less expressed, and that

neither involved the removal of any bodily pain or infirmity.

"Now if the Saviour Himself ordinarily implied, by the forgiveness of sins, *as exercised on earth*, only the removal of its special and temporary consequences, what can be more natural than the conclusion, that in investing the apostles with power thust of orgive, the words He uses must have been intended to have the same limitation of meaning?

"So, also, and quite as naturally, the address to Peter, in Matt. xvi. 19, '*Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven*,' subsequently repeated to all the apostles (Matt. xviii. 18), finds its obvious interpretation in such a passage as the following: 'Ought not this woman, being a daughter of Abraham, whom Satan hath *bound* lo these eighteen years, to be *loosed* from this bond on the Sabbath-day?'

"The inference fairly deducible from the whole is, that the power bestowed by Christ on His apostles, after His resurrection, and recorded by John xx. 23, in the words, 'Whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain, they are retained,' is practically the same as the 'signs' which, on the same occasion, according to another evangelist, He told them should follow them that believe 'In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," Mark xvi. 17, 18. The gifts and the giver are identical; the time and the circumstances are the same.

"The entire history of the Acts of the Apostles forms one continuous illustration of the truth of this supposition. Everywhere we see the apostles smiting and healing;

everywhere using the power with which they were invested for the purpose of asserting their apostolic authority, and of sustaining, *by this penal discipline*, the purity of the Church. Nowhere do we find them absolving from sin, except in that declarative sense which makes the announcement equally true, and equally trustworthy, whether it come from the mouth of a spiritual prince in his palace, or from a tattered Lazarus at the gate.

"Ananias and Sapphira 'lie to the Holy Ghost,' and are struck dead at the word of Peter, and "great fear comes upon all the Church' (Acts v. 1–11). Elymas seeks to turn away the deputy from the faith, and Paul smites him with blindness 'for a season' (Acts xiii. 11). No one will dispute that these were inflictions on account of sins, the remitting or retaining of which was in the hands of the apostles. What they thus bound on earth was bound in heaven, and what they thus loosed on earth was loosed in heaven.

"That the same power was habitually exercised in the Gentile Churches, by Paul, is clear from his epistles; that it was brought to bear upon the Jewish fellowship is equally clear from that of James.

In the first epistle to the Corinthians, Paul, complaining of some that were 'puffed up,' writes: 'What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?' (1 Cor iv. 21); and again, in reference to a gross case of immorality, 'I verily, as absent in the body, but present in spirit, have judged already, as though I were present, concerning him that hath done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, *to deliver such an one unto Satan for the destruction of the flesh*, that the spirit may be saved in the day of the Lord Jesus' (1 Cor. v. 3–5). So, when he rebukes their

terrible perversions of the Lord's Supper, he tells them, in plain terms, 'For this cause *many are weak and sickly, and many sleep*' (1 Cor. xi. 30). In other words, *they sicken, and die judicially.* What can all this mean, if it is not an exhibition of apostolic binding and loosing? *What is it,* if it be not the true interpretation of the Saviour's words: 'Whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained?'

"In his second epistle to the same Church, having assured himself of their obedience, he speaks of having *forgiven the offender 'in the person* (or place) *of Christ,* lest Satan should get an advantage;' while to others, who said 'his letters are weighty and powerful, but his bodily presence is weak and his speech contemptible,' he has this message: 'If I come again, *I will not spare, since ye seek a proof of Christ speaking in me*' (2 Cor. ii. 10; 2 Cor. x. 10; 2 Cor. xiii. 2–10).

"In the epistle of James, passages occur which it is impossible to explain, except on the supposition that they refer to penal diseases, inflicted by those who were entrusted with the maintenance of Church discipline and authority. 'Is any sick among you?' he says; 'let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and *the prayer of faith shall save* (heal) *the sick,* and the Lord shall raise him up; and *if he have committed sins, they shall be forgiven him.*" Here, the promise being distinct, we are shut up to the conclusion, either that the supplications referred to as saving (healing) the sick were powerful only when the infliction was judicial, or that the laws of God were suspended in favour of these early believers, in reference to mortality.

"1 John v. 16, is still more explicit. He says: 'If any man see his brother sin a sin *which is not unto death,*

he shall ask, and he shall *give him life* for them that sin not unto death;' which means, that for such an one he shall not ask in vain. He adds, however: '*There is a sin unto death*'—a sin which God punishes by the shortening of life. '*I do not say that he shall pray for it*,' for in such a case he has no promise that his prayer shall be heard.

"Jude, also, in his epistle, seems to recognize similar distinctions when he bids the Churches '*have compassion*' on some, '*making a difference*,' and tells them to '*save*' others '*with fear*' (or as Dr. Burton reads it, by terrifying them), '*pulling them*,' as it were, with personal effort and danger, '*out of the fire*;' yet without sympathy with their sin, or thinking lightly of it, '*hating even the garment spotted by the flesh*' (ver. 22, 23).

"Now, reviewing the whole of these passages, it certainly seems plain enough that the apostles, in the exercise of the miraculous power committed unto them, *did* bind and loose, *did* remit and retain sin, in the sense of inflicting or removing disease or death.

"It is equally clear that *they did not* even hint that the remission of sin generally was in their power, nor did they ever intimate that transgression could be blotted out, or the *assurance* of forgiveness be obtained, except in connection with that faith in Christ, which it is at once the duty and the privilege of every Christian to exercise.

"Why, then, should Scripture be strained, and common sense be violated in vain efforts to sustain an error, which can really find no basis for support, except *the pretence* that miraculous powers are still continued in the Church?

"It is in vain to deny that these passages of Scripture (taken literally, and as implying the actual infliction of *bodily* disease) belong exclusively to that apostolic and *miraculous* Church discipline which, in all human

probability, ceased when the last man died on whom the last of the apostles (John) had laid hands.

"No one should do so, in the face of the revealed fact that persons who had received power from the apostles to work miracles, *could not transmit* the gift to others. The experience of Philip at Samaria seems to demonstrate this (Acts viii. 14–17).

"Extraordinary as it may seem, we find a Nonconformist community—a community regarded by the Church of England as *no Church at all*—the Free Church of Scotland, its orders irregular, absolutely asserting that to it (viz., to its Church officers) the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively *to remit and retain sins;* to shut that kingdom against the impenitent, both by the Word and censures, and to open it unto penitent sinners by the ministry of the Gospel, and by absolution from censures, as occasion shall require.—*See* 'Confession of Faith,' chap. xxx.

"We naturally ask: On what text is this claim founded? The reply is: On the words uttered by the Lord *to His apostles* after His resurrection—Whose soever sins *ye* remit, they are remitted unto them; and whose soever sins *ye* retain, they are retained" (John. xx. 23).

"The *interpretation*—implied, though not expressed—is, that the words in question communicated, not to the apostles only, but to the *ministers* of the Gospel *through all time*, the power of including or excluding men from the visible Church.

"But is this the fact?

"We seriously question whether any man—minister or layman—can be found who would deliberately answer, Yes! Yet *there* the claim stands, 'to be enforced by the Church like her other laws,' simply because it embodies a tradition of centuries, and is an honoured shadow of the past."—Dunn.

Our Lord's twelve apostles, beyond doubt, were a distinct order of men. They had no successors when they died. Strictly and literally speaking, there is no such thing as *Apostolic Succession.* No man can be really called a successor of the apostles unless he can work miracles and teach infallibly, as they did.

It is clear that no such power can be possessed by any Christians *now,* whatever may be their position in any outward and visible Church.

MATTHEW xviii. 18, 19.

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

"AMONGST the discouragements to faith to which the believer is liable, must be reckoned occasions on which an expectation, founded on some *supposed* sense of a Divine promise, has *failed* of being realized. And even when the view taken of the promise has been erroneous, or the application of it to a particular case has been unwarranted, a struggle for a time is felt in the believer's mind, before the consciousness of his own error is sufficiently felt to free him from the inference drawn from the disappointed expectation, and to establish him in the believing conviction that *that* which the Lord hath promised He does truly and *literally* accomplish.

"Or, it may be that the heart, disappointed of its hope, will be saddened with the self-condemnation, that the seeming failure of the promise is to be accounted for by the insufficiency or feebleness of the faith; and there

will then be the two-fold danger of unnecessary sadness of spirit occasioned by this self-reproach, and of a legal spirit being engendered in connection with faith, as though by a higher attainment in this we could obtain for ourselves blessings which the lower measure of faith failed to deserve. On all these grounds it is very important that the right application of the Divine promises should be carefully considered—that the expectation the believer is warranted to found upon them should be in accordance with the Divine mind.

"In the case of the promise of our Lord, placed at the head of these remarks, it has appeared to me that there is great liability to the evils which have been adverted to.

"But may not these be in a great measure removed by a consideration of the context? Let it be carefully considered whether, indeed, our Saviour intended that *any two* of his believing servants, who may agree in asking from their heavenly Father some blessing they both desire, should believe that that which they ask will be done for them. If so, the anxious parents of a sick, or of a rebellious child; the loving friends, whose interest in each other's welfare would often cause them to agree as touching that which they should ask; the united members of every little Christian community, would have in such a promise a wide and unrestricted warrant for expectations in every emergency, and under the guidance of every wish. But does not the experience of praying and believing Christians show that such expectations are, for some reason, far from being uniformly fulfilled? And I would suggest that the error is in applying *generally* that which was spoken by our Lord *specially* to the little company of his disciples—*the apostles.*

"With this limitation it seems that verse 18 is most correctly understood. There is nothing in the Saviour's words implying that an unerring gift of binding or loosing

was bestowed throughout all succeeding ages. The pretensions of the Romish Church to an infallible authority commensurate with the decisions of heaven, are fairly met by the interpretation which recognizes in this 18th verse a promise of *special qualification to the apostles,* as those who should with certain truth enunciate the laws of the Christian Church, and declare the points alike of Christian liberty and of the believer's obligations.

"And in a similar way, it seems only natural and appropriate to regard the 19th verse as promising a *special privilege to the apostles,* corresponding with the peculiar circumstances in which they were placed as founders of the Church, and the knowledge, under the guidance of which two or three of them might ask that which it would be for the glory of God, and according to his will, that it should be done *for them.*"—"The Christian Advocate," No. 41, p. 334.

MATTHEW xviii. 19, 20.

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

"For where two or three are gathered together in my name, there am I in the midst of them."

OF *the disciples* and of *them only* can it ever be said truly, that what they bound on earth, was bound in heaven. *They alone* were assured by their Lord that they would be infallibly led by the inspiration of the Divine Spirit *into all truth;* and to *them* only was the promise made that if *two of them* agreed on earth as touching anything they should *ask,* it should be done for *them* by their Father.

"Even in relation to *them* the promise was *limited.* James and John *did* agree together to ask their Lord a

important favour, and they put it in these words: 'Master, we would that thou shouldest do for us whatever we shall desire;" but the only answer they received was, '*Ye* know not what *ye ask*' (Mark x. 35-45). Yet the request was not an improper one; for although '*the ten*' were angry with their two brethren for putting it, the Lord was not. He does not rebuke the petitioners, but 'the ten,' for their want of charity and humility in judging the two sons of Zebedee. Still, the request was *not granted.*

"What can be clearer, then, than the fact that the particular promise in question related exclusively to *matters essential to the apostles in the accomplishment of their work as His inspired servants.*"—Dunn.

MATTHEW xviii. 19, 20,

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

"For where two or three are gathered together in my name, there am I in the midst of them."

"WE should be the last to discourage social and united supplications for mercies of any kind, but we cannot help asking, "Is there *no mistake here?*" If these verses apply to Christians generally, those which immediately precede them *must do so too;* and in that case, any Christian community, meeting as "a Church," may say, "Whatsoever (we) bind on earth shall be bound in heaven; and whatsoever (we) loose on earth shall be loosed in heaven" (ver. 18).

"We very much doubt whether there is any reason to believe that, *as a fact,* God listens with more regard to

united prayer than to solitary supplication; that Christ is, in *any higher sense*, present in the large assembly than in the lonely closet of the believer. We find no such teaching in the New Testament; we look in vain for examples, in support of this view, to the early annals of the Church; and we are quite sure that this text cannot fairly be interpreted in its support."—Dunn.

"There is a distinction, seldom or ever made, between that *bodily* presence promised *to the apostles*, and fulfilled to them by Christ after His resurrection *literally*, and that spiritual presence of the Saviour which saints in all ages enjoy."* With regard to the former, the following fulfilments are recorded: "And as they thus spake, Jesus Himself *stood in the midst of them*" (Luke xxiv. 36). "And after eight days again *His disciples* were within, and Thomas with them: then came Jesus, the doors being shut, and *stood in the midst*" (*of them*) (John xx. 26); the promise being, in the 20th verse, "*for* where two or three (of *you*, the disciples,) are gathered together in My name, there *am I in the midst of you*,"—viz., visibly in My risen *body*.

This does not at all deny or disprove the special privileges of the primitive Apostolic Church generally, who had the *spiritual* presence of Christ by the *outward* anointing *or gift of the Holy Ghost* in a way Christians should not pretend to now: of them we read, "But the anointing which ye have received of Him abideth in you, and *ye need not that any man teach you:* but as the same anointing teacheth you all things, and is truth, and is no lie, and even as *it* hath taught you, *ye* shall abide in Him" (1 John ii. 27). "And whatsoever *we* ask, we receive of Him, because we *keep His commandments*, and do those things that are pleasing in His sight" (1 John iii. 22). "And this is the confidence that we have in Him

* Rev. John Cox.

that, if we ask anything according to His will, He heareth us: and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desire of Him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There *is* a sin unto death: I do not say that he shall pray for it" (1 John v. 14-16).

Notwithstanding the *inward* anointing of the Spirit in regeneration, still, how different the case of Christians now.

MATTHEW xix. 28.

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

"THIS text is commonly expounded as referring to 'a renewing work of grace.' The apostles, it is said, 'entered, *while on earth*, upon the royalty referred to, in their own persons, and continue it in their writings.'

"If this is not rationalistic interpretation, it is hard to say what is. The word translated 'regeneration' is construed at the public schools and the Universities, 'in the resurrection,' and there is no doubt as to that being its true meaning. Why not, then, take it as it stands, and regard it as teaching that at the resurrection, the apostles will literally be rulers of their nation, under Christ?—and can any other conclusion be come to, after comparing the parallel passage in Luke's Gospel? '*Ye* are they which have continued with Me in My temptations. And I appoint unto *you* a kingdom, as My Father hath appointed unto Me; that *ye* may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel' (Luke xxii. 28-30).

"In Matt. xix. 28, the word translated '*regeneration*,' also means *renovation*, and is applied to the same time and in the same sense as the word restitution in Acts iii. 21. This will be admitted when it is observed the Lord is replying to a question put in verse 27, 'What shall *we* have therefore?' Also, that there is a comma after the words, 'followed Me.' The word '*regeneration*' is not connected with 'followed me,' but relates to the time 'when the Son of man shall sit in the throne of his glory.'"

MATTHEW xx. 16.

"So the last shall be first, and the first last: for many be called, but few chosen."

"To understand what our Lord meant by these words, we must go back to see what gave rise to them. (See Matt. xix. 16 to the end).

"At that particular time Christ was Himself on earth, *in person*, and he required those who wished to enter the kingdom of heaven to give up family, possessions—all they had—and literally to *follow Him* wherever He went.

"This was His invitation; see also Matt. x. 37, 38; Matt. xvi. 24; Luke v. 27, 28; Luke ix. 57-62. And many were thus *called* or *invited*, as it might be translated, but *few* were *chosen*: compare John xv. 16. The parable of the vineyard is intended to illustrate the verse preceding (Matt. xix. 30), '*For* the kingdom,' &c. See Matt. xx. 1.

"The meaning of the *vineyard* is given in Isa. v. 1-7, namely, the House of Israel and the men of Judah.

"It should never be forgotten, in reading the Gospels, that Christ, as *a man*, was a *Jew*: see Matt. xv. 24. The *labourers*, therefore, in the parable, referred to Jews, who

had the Law of God given to Moses; and many of them obeyed it, fulfilling the rites and ceremonies prescribed: but others, like the 'publicans and sinners' had not even observed these outward things, and they were then being called by the Lord Himself, *at the eleventh hour*, to the great annoyance of Scribes and Pharisees, who could not understand the doctrine of free grace and free forgiveness of sin, even to the greatest sinner; 'they murmured' (ver. 11 with Luke xv. 1, 2). The 'last' meant, therefore, the publicans and sinners, who went into the Kingdom of God before the Pharisees, as the Lord says in Matt. xxi. 31, 32, and verse 45.

"The verse, 'many be called,' &c., cannot therefore have a general application to all ages of the world, but was *very special* to the time of the Messiah's own ministry on earth.

"Rev. vii. 9, teaches us that the elect are 'a great multitude whom no man can number.'—By S. H. C.

MATTHEW xxi. 31; MATTHEW xxiii. 13; MATTHEW xi. 12.

"Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."

"But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in."

"And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."

THESE few texts, at first sight, suggest the notion that "the kingdom" must have been in existence when the King was on earth: but the publicans and sinners no more actually *entered into* the kingdom then, by believing in Jesus and following his person, than Christians do now when they first see their Saviour *by faith*, and begin to follow Him in a new and holy life of love and obedience.

Long after the time to which these texts belong, the thief on the cross spoke of the kingdom as future, saying: "Lord, remember me, *when* thou comest into Thy kingdom" (Luke xxiii. 42): and later still, the disciples inquired, "Wilt thou at this time restore again the kingdom to Israel?" (Acts i. 6).

By the context in Matt. xxiii. (ver. 12), we find the kingdom that sinners were *entering into*, is *future;* for when it appears, "the proud will be abased;" viz., in the Great Day of God, when the Lord alone shall be exalted (Isa. ii. 12, 17).

The proud and hypocritical Pharisees, censured in the 13th verse of Matt. xxiii. are represented in Luke xv. 28, by the elder son, who was angry and *would not go in* to the kingdom—so the kingdom waits till the legally self-righteous nation is made willing *to go in*, on the score of *mercy and free forgiveness of sins*, like the prodigal, who represented the publicans and sinners—the lost sheep that the Shepherd of Israel came to gather at his first advent.

MATTHEW xxi. 41–43.

"He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen . . . . the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

THERE are two mistakes, almost universally made, concerning this passage. 1st, The vineyard, called in verse 43, "The kingdom of God," is not the *Gospel;* 2nd, the people "bringing forth the fruits thereof" (the vineyard), are not the *Gentiles.*

It is not denied, however, that when the natural branches (the Jews) were "cut off," the *written* Word of

the Gospel was given to the Gentiles, and that they have, to some degree, brought forth fruit (viz., the elect); for it is prophesied that the Gentiles should receive the Gospel (Acts xxviii. 28): but this subject is not mentioned here.

The parable is about the *vineyard*, which is the Jews' *land*, where Jehovah planted Israel "the choicest vine," and fenced it in, as described in Isa. v. 1-7.

The vineyard being Immanuel's *land*, it cannot possibly be the *Gospel;* for the vineyard is one thing, and the Gospel is another.

As this vine brought forth only wild, or sour grapes, Ezek. xviii. 2, and finally no fruit at all (Hos. x. 1), the Lord cut it down, by sending Titus and the Romans to root it up, and take away their "place and nation." Thorns and briars—viz., Turks and heretics, have long possessed this unproductive vineyard: *they*, therefore, are not the "other husbandmen" to whom the vineyard is to be "let out": they have not produced good fruit in any way.

As the "cutting off" the Jews by the Romans is a well-known historical fact, we naturally seek for it, in reading this prophetical parable; but that event is passed over in perfect silence, and the Messiah's own second coming in judgment is alone spoken of.

Notwithstanding the excision of the natural branches, and the Jews' long wandering, at Gentile distance from God among the nations, it is clearly foretold that they shall be "grafted in" again to their own fat olive-tree (Rom. xi. 12-26): for in the same "place" where God said to them "Ye are *not* My people," it shall be said, "ye *are* My people" (Hos. i. 10): they will not always abide in unbelief.

The "other husbandmen," therefore, to whom the vineyard shall be *restored*, are the godly Jewish remnant (the meek)

who "shall inherit the land and dwell therein for ever" (Psa. xxxvii. 11, 29; Matt. v. 5).

Instead of being wicked murderers, like their predecessors (ver. 38-41), they shall be, indeed, like unto another "nation" (ver. 43), bringing forth fruit unto God, for "they shall be all righteous" (Isa. lx. 21). Of them it is written, "And the remnant that is escaped of the house of Judah shall *again* take root downward, and bear fruit upward" (Isa. xxxvii. 31): "He shall cause them that come of Jacob, to take root; Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6): "in that day shall the Branch of the Lord be beautiful and glorious, and *the fruit of the earth* (or vineyard) shall be excellent and comely for them that are escaped of Israel" (Isa. iv. 2; Amos ix. 14, 15).

The time when these things shall come to pass, is, of course, the Messiah's second advent: this is certain, from the Lord's reference here to Dan. ii. 44, 45, where it is predicted that the Stone which the builders rejected at His first advent (being "the Stone of Israel" at His second advent become "the head of the corner"), shall dash in pieces all His enemies as a potter's vessel (Psa. ii. 9); or, as it is here, "grind them to powder," and save Israel "with an everlasting salvation, world without end" (Isa. xlv. 17).

MATTHEW XXV. 10.

". . . . the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."

THIS is the re-union of the Messiah with the Jewish people. (Isaiah liv.; Psalm xlv.)

The parable of the ten virgins is not about the Church, but about the Jewish *nation;* the door therefore is not

the door or gate of the Heavenly City, New Jerusalem (Rev. xxi.), in which the Bride, or body of Christ, will dwell and reign with him for ever in the new heavens, *over* the regenerated earth; but it is the door of "*the kingdom*" promised to the Jews *on earth.*

This may be seen clearly by comparing Matt. xxiv. 39–42 with Matt. xiii. 30, 41, 49, which prove that those who are gathered out *first* (supposed to be Church members, to be blessed in heaven *above*), are the *tares*, or *wicked*, who are severed by the angels from among the just, to be burnt in bundles: and those who are left are "the children of *the kingdom*" (Matt. xiii. 38) (the godly Jewish remnant), who shall inherit *the earth* (or land of Israel), and dwell therein for ever (Psalm xxxvii. 11, 29).

They are the wheat gathered into the garner or barn; but this garner, or kingdom, is on the *earth*, not in heaven, whence the Lord *comes down* to reap the harvest.

The Messiah is here prophesying to the Jews concerning their *nation*, long before the mystery of the Church was revealed to Paul. He could not, therefore, be speaking of saints of the high and *super*-heavenly calling—but of Jews of the earthly calling.

Endless mistakes of this kind have been made from ignoring the Lord's purposes concerning the Jewish *nation*, and applying all Scripture to the Church.

MATTHEW XXV. 31–46.

"And before him shall be gathered all nations (verse 32) . . . . and the king shall answer and say unto them, ... Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me" (verse 40).

THIS passage of Scripture is more entirely misunderstood than any other. It predicts no general assize of living and dead.

It is a judgment of living only, of some alive at the Messiah's coming; not Jews and Gentiles mixed, but Gentiles only; not individuals, but nations—living Gentiles—nations who know not Jesus as the Lamb of God—nations who are to be judged on the principle of mercy shown to the Lord's brethren the Jews, in the time of their great tribulation, just before the coming of the Redeemer to deliver them out of it, by which judgment the promise in Gen. xii. 3, will be performed: "I will bless them that bless thee, and curse him that curseth thee."

Very probably Zech. i. 18–21, relates to these friends and enemies of Israel in the time of the end, when we know from the prophet Isaiah, how many "burdens" remain to be fulfilled against Gentile nations oppressing the Jews in those days, as they did formerly.

The expression, "all nations," in the 32nd verse, must be taken with limitation, as in Joel iii. 2, where it is said, "I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and my heritage Israel."

The number, names, and object of these nations are to be found in Psalm lxxxiii.; the futurity of which Psalm is well proved by Mr. Fry, and quoted by Dr. De Burgh in his Commentary on the Psalms.

When the prophecies are better understood than

now, it will be perceived that the judgments in Matt. xxv. 32–46, will be much less of a legal character, much less like a great assize than has hitherto been imagined. They will be quite warlike and successive; desolating both by fire and sword, "for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword: behold, evil shall go forth from nation to nation, and the slain of the Lord shall be many" (Jer. xxv. 31–33).

The battle of Armageddon (Rev. xix. 15–21) will, in fact, be the first act of these great national judgments, for at the coming of "the Star of Jacob," it may be mentioned, as a sample of what he will do then, that he will "smite the corners of Moab," and "Moab shall be trodden down under him, even as straw is trodden down for the dung-hill;" "he shall destroy all the children of Sheth," and the name of Amalek shall "perish for ever" (Numbers xxiv. 17, 20; Isaiah xxv. 10). In this destruction Israel shall be the Lord's "battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. li. 20; Dan. ii. 44; Psalm cxviii. 10–12); "and Israel shall do valiantly" (Numbers xxiv. 18).

Israel's enemies (resuscitated in the time of the end) shall all be destroyed; and their dwelling-places given to the Lord's chosen people, in everlasting possession, according to his unconditional promise to Abraham; and then, "saith the Lord God, there shall be no more a pricking briar unto the house of Israel, nor any grieving thorn of all round about them, that despise them;" they shall dwell with confidence, when I have executed judgment upon all those that despise them round about them, and they shall know that I am Jehovah their God" (Ezek. xxviii. 24–26).

The Jews (nationally) are to be purified as in a furnace

of fire (Ezek. xxii. 19–22); by the *regenerating* judgments of war, pestilence, famine, and *fiery* trial and persecution of saints (Rev. vi.); by the false Messiah previous to the coming of Him who is faithful and true. The subject of the world's *regeneration* by fire needs re-consideration, because the term "earth" generally means "the *land*" (of Israel), or at most the prophetic earth, which is but a small portion of the globe; and because, *after* all the judgments that will precede and follow the Redeemer's coming to Zion have taken place, there will be many distant nations unaffected by it and in perfect ignorance of the Lord's advent in power and great glory (Isa. lxvi 19).

These judgments may be the *regenerating fire* foretold in 2 Peter iii. 7, 12, 13, out of which the new heavens and new earth are to be brought by Jehovah Jesus, whose coming to set up his kingdom is always mentioned as attended with *fire*; *fire* that will melt mountains, *fire* that will consume all his enemies "as chaff" or "the fat of lambs:" for "Israel's God is a consuming *fire*;" "the Lord will come by *fire*, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with *flames of fire*. For with *fire* and by his *sword* will the Lord plead with all flesh; and the *slain* of the Lord shall be many" (Isa. lxvi. 15, 16). "Behold the day cometh that shall *burn as an oven*: and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall *burn* them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. iv. 1).

Though this passage of Scripture calls Gentiles by the name of *sheep*, elsewhere invariably applied to Jews, it is wonderful that commentators should suppose sheep here represent Christendom; especially as they disclaim having known or served Christ.

The judgment of professing Christendom is not to be found in the Bible. This is to be accounted for by the

New Testament gap or silence of Scripture during the dispersion of the Jews among the Gentiles. But we presume, of course, that the *wicked dead* of this parenthetic period must be included amongst the *wicked dead* of all former periods in Rev. xx. 11–13.

"Alford agrees with Olthausen and Stier that 'the blessed' in Matt. xxv. 34, cannot be Christians, as it would be impossible for them *so* to answer who had done all for Jesus' sake."

"It is easy to say the expressions merely indicate humility; this is not the character of *Christian* humility, which is always, when healthy, conscious of its *true* state. The language of the believer is that of Paul: "I have laboured; yet not I, but the grace of God that is in me."—Dunn.

MATTHEW xxvi. 29.

"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

"NOTHING is more certain, as we have seen, than that the Apostles had *to the last* day of Christ's being with them, what we call *literal* notions of the *coming kingdom.* The idea of an actual visible reign of the Messiah never seems to be out of their minds for a moment; and the most anxious question they put to Him *after* the resurrection is, 'Wilt Thou at this time restore the kingdom to Israel?'

"Now, if spiritualizing views are right concerning the future, how strange it seems that to such men, with such *literal* notions and tendencies, the Lord should simply say—As to the *times* and the *seasons,* these are with God alone (Acts i. 7); but as to the *nature* of the kingdom, I

have already told you that, as in the time of my humiliation, I drank of the fruit of the vine with you, so I will drink it new with you in my Father's kingdom; I have justified the saying that 'Blessed is he that shall eat bread in the kingdom of God' (Luke xiv. 15): and I have assured you that 'I have appointed unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke xxii. 29, 30). Let *that* satisfy you.

"We say again, if all this is merely intended to indicate the spiritual triumphs of the Gospel—as we are so frequently told it is—such teaching to such men is as *unlike* the conduct of Him who said, 'In My Father's house are many mansions,' '*if it were not so, I would have told you*' (which certainly implies, I never would have allowed you to continue under a *delusion*), as anything can be."—Dunn.

MATTHEW xxviii. 19, 20.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world (or age)." See also Mark xvi. 15–19.

"THIS command was given to *the Apostles.* The promise 'I am with *you,*' is evidently to be taken in connection with the declaration in the 18th verse, and may be understood thus, 'All power is given unto *Me* in heaven and earth, *therefore* go forth, for *I am with you.*' If we ask in what sense the Lord would be with them, the answer is plain—to furnish them with everything that might be

requisite for the accomplishment of their very special commission.

"The *presence* promised finds its interpretation in Mark xvi. 17, 18. 'These signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.'

"It is a fact, that when the *Apostles did go forth to preach*, the Lord everywhere worked with them, and miraculously 'confirmed the Word with *signs* following.' In this special sense, Christ, having received all power, was assuredly *with* the first proclaimers of the Gospel (of the *kingdom*) 'even unto the end of the age.'

"This remarkable blending of message and miracle takes place from the very first. The Lord Himself invariably accompanied His teaching by an abundance of superhuman acts, offered, among other purposes, as evidence of His authority.

"After Christ's resurrection, *all the disciples* were bidden '*to wait*' for the 'promise' before they went forth as witnesses; *to wait until they received* 'the power of the Holy Ghost from on high.'

"*They* obeyed—'and when the day of Pentecost was fully come they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance' (Acts ii. 2–4).

"The gift of the Holy Ghost would seem to have morally and intellectually qualified them for their task by filling them in a supernatural manner, with light and love. The gift of tongues which accompanied the blessing, enabled them to communicate to others the good news of *the kingdom* which had been so wonderfully imparted to themselves. No room is left for doubt either as to the character or object of this latter donation, since we are

told that its *immediate* effect was that strangers from all parts of the world now heard the glad tidings; every man in his own tongue *hearing them speak* 'in his own language' (5, 6).

"Nor was this special power for evangelizing confined to those who received it direct from the Lord. The *Apostles* were endowed with ability to communicate it (Acts viii. 5–24).

"At a later period this power descends on Paul (Acts xix. 12)—by the putting on of whose hands there can be no doubt that Timothy was *specially* endowed. There is not, in short, so far as appears from the evangelic history, a single instance of any person being commissioned to proclaim the *kingdom*, without his having received from God some special gift or power for the accomplishment of the work.

"Are we then to conclude that the particular commission in Matt. xxviii. 19, 20, was given *exclusively to the Apostles* and to those who received from them, or immediately from the Holy Spirit, gifts of tongues or of healing —*miraculous powers*, the exercise of which unquestionably arrested attention and enabled the speaker to communicate intelligibly and with authority, in any language the good news he had to impart?

"*I think we must.* For whatever obligation may rest upon us—minister or layman—to spread the good tidings of redemption—and I should be the last to deny such an obligation—it seems clear enough that *this particular command*, as given by our Lord, cannot be *separated from the promise* by which it was accompanied. It seems as plain as anything can be that the Apostles had, all of them, *a special gift of language* which enabled them to communicate with men of other tongues; *a wondrous power to heal*, which at once commanded attention, and furnished adequate evidence of the speaker's righ'

to be heard, and an ability to *express* the truth as it is in Jesus.

In this sense Christ was with *these men,* in a special and peculiar manner, *to the end of the age,* and no longer.

"Before that time, if Paul is to be credited, *the work was done,*—that is to say, the seed of Divine truth, which had been deposited exclusively in Judea, was sown in all the then known world: see Col. i. 6, 23, where by '*was* preached,' Paul means, not merely *is* being preached, but *has been preached actually,* as an accomplished fact.

"Here we have to notice that the work of evangelization, as *commanded to be undertaken,* is spoken of as *done.* And not here only. Paul repeats the statement in Rom. x. 18, where speaking of the impossibility of men believing in one of whom they have not heard, he adds, 'But I say, have they not heard? Yes, verily, their sound (that of the Apostles' preaching) went *into all the earth,* and their words *unto the ends of the world.*'

"The evangelization of the world, as accomplished in Apostolic times, was evidently, from first to last, an individual work, a miraculous work, a witnessing work,"* for Christ; of whom Paul says, "but now once *in the end of the world* hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 26).

Matt. xxviii. 20, is now construed at public schools and Universities thus—"I am with you *every day* until the *completion of the age.*" This promise to the Apostles was subsequently given to Paul in the same words, "I am with thee," (Acts xviii. 10): and as the Spirit spoke as if *the end of the world* was almost come, it is impossible to extend this promise concerning *miraculous* power to any ministers who have lived since the Apostolic age.

* Here ends this excellent extract from the works of Henry Dunn.

MARK ix. 43–48; and MATT. xviii. 8, 9.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

"Where their worm dieth not, and the fire is not quenched.

"And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

"Where their worm dieth not, and the fire is not quenched.

"And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

"Where their worm dieth not, and the fire is not quenched."

COMMENTATORS generally agree in teaching that the worm here is metaphorical, and means "remorse of conscience," which all sinners will feel in the unquenchable fire of hell for ever and ever.

We believe the Messiah referred to a prediction in Isa. lxvi. 24, where real carcases, and therefore real worms, are intended.

As the Lord always spoke to the Jews as if the judgments at the setting up of His Kingdom were very near at hand, we see in these verses evident allusion to those He will inflict upon the wicked at His second advent, when there will be such slaughter of his enemies at Armageddon and in the Valley of Jehoshaphat, that a continuous burying for seven months will be required to cleanse the land, during which time *literal worms* will be feeding upon the carcases.

Are we, then, to believe that though the worm is *literal*, the fire that "never shall be quenched" is *figurative?*

By no means. Hell, the lake of fire and brimstone, whose smoke is to arise for ever from its mouth in the neighbourhood of Jerusalem, was named from and typified by the Gehenna of ever-burning fire in the Valley

of Jehoshaphat, which consumed continually all the ordure and carcases of dead dogs and other animals at Jerusalem. The Jews, therefore, easily understood that as such abominations were continually being destroyed by their fire of Gehenna, so would the rebellious and wicked be destroyed by the Lord in hell *fire*, which He here emphatically declares "*never shall be quenched*," confirmed afterwards in Rev. xiv. 9–11, and Rev. xx. 10.

MARK xvi. 15–18.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

THIS is the parallel passage to Matt. xxviii. 19, 20, where the Lord gave commandment to the Apostles to disciple all nations by baptizing them with the *Holy Ghost*.

At first their mission was confined to the Jews, but finally Apostles claim to have fulfilled it thoroughly, so that with mighty signs and wonders by the *Spirit of God* the Gospel had been fully preached (Rom. xv. 19) "to every creature under Heaven" (Col. i. 23; Rom. i. 8).

To qualify the disciples for their mission to the Jews, they were charged to wait till Pentecost at Jerusalem until they were endowed with *power* from on High to work miracles, signs, and wonders in the Messiah's name, to cause many beholders to *believe;* for at the first

believing was requisite before receiving the baptism of *the Holy Ghost.*

But what was a person then baptized required *first* to believe?

He was to believe that Jesus was *the Christ*, the *Son of the living God*, who had been rejected by the Jews; had been crucified, but was risen from the dead; had ascended up to heaven, and promised to come again to *them.* He that believed this, and was then *baptized* (with the Spirit), "passed from death unto life, and shall not come into judgment" (John v. 24); "but he that *believeth not* is condemned already, because he hath not believed in the *name* of the only-begotten *Son of God*" (John iii. 18). Was not this the *damnation* threatened in the 16th verse of Mark xvi.?

It was to Jews, and Jews only, that Peter preached at Pentecost, "Repent, and be *baptized*, every one of you, in the *name* of Jesus Christ, for the remission of sins, and ye shall receive the gift of *the Holy Ghost*" (Acts ii. 38). And again, it was to the Jews that Peter addressed the following exhortation: "Repent ye therefore, and be converted, that your sins *may* be blotted out, *that* the times of refreshing *may* come from the presence of the Lord, and that He *may* send Jesus Christ, which was before preached unto you" (Acts iii. 19, 20).

This is all, no doubt, very special to those Jews who in Apostolic time heard "the good news of *the kingdom*" from the lips of inspired teachers, empowered to work miracles to attest their Divine commission and their truth.

Having seen such marvels, the case of these Jews was very different from any other generation of Jews, and the responsibility of the Jewish nation very much greater than any other nation; for we must remember, when God dealt so wonderfully with that only chosen nation,

all others were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. ii. 12).

It is therefore most erroneous to deduce doctrine on what is called Christian baptism for Gentiles in the present day from the text (Mark xvi. 16).

But we by no means assert that water baptism is not included in it, as well as that of the Holy Ghost. John's water baptism of repentance continued in force the whole Apostolic period, as a type of purification by the Spirit, the going down under the water signifying death unto sin, and rising up again from under the water signifying rising up to newness of life.

Baptism of the Holy Ghost, and baptism in water, were both absolutely required in the Apostolic Church. In time the order of administration became irregular, for sometimes the gifts of the Spirit preceded and sometimes followed after the use of water.

Among Gentiles now, it is conversion of heart by the unseen operation of the Holy Spirit (by the Word of God either read or preached) that is alone necessary for salvation, because conformity to primitive rules and customs in the Apostolic Church is perfectly impossible in this parenthetical period, whilst the Jews are wandering among the Gentiles.

In the "time of the end," however, the sure word of prophecy makes it certain the Jewish Apostolic Church (into which the Gentile wild olive *branch was grafted*) will re-appear in its own land.

LUKE xii. 32.

"It is your Father's good pleasure to give you the kingdom."

"SURELY this must mean the rule or reign as elsewhere promised—the object of the disciples' constant hope, that to which they were continually looking forward.

"One can scarcely conceive of any other sense in which *the kingdom* itself could be spoken of as a gift. To give a man a kingdom is not to permit him to live under the rule of another; it is to make him *the* ruler.

"Can anything be more plain than the promises to the disciples: 'I appoint unto *you* a kingdom as my Father hath appointed unto Me: that ye may eat and drink at my table in my kingdom, and *sit on thrones* judging the twelve tribes of Israel' (Luke xxii. 29, 30); and 'Verily I say unto *you* That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel'" (Matt. xix. 28).

And now, again we ask, "Can anything be more plain than the materiality and futurity of the kingdom promised, which cannot be given until, *at the regeneration* or the *restitution* of all things, the Redeemer's own kingdom of *glory* appears?"

Observe by the context (Luke xii. 31, 30) how the *future* kingdom of God is contrasted with the nations of *the world that then was,* and how special to the Jews at *that* time was the way of obtaining or *entering into* that kingdom, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth: and ye yourselves like unto men that *wait* for their Lord when he will *return* from the wedding" (ver. 33, 36).

Here the Marriage Supper at the second advent is spoken of as *future.* (See Note on Acts i. 6.)

LUKE xiii. 23.

"Lord, are there few that be saved?"

Is not the answer given in Matt. xxii. 14? "Many are called, but *few chosen.*" And was not the time spoken of very peculiar, even that of the Lord's ministry among the Jews?

Were the *few chosen,* "chosen" to the Apostleship as in John xv. 16? or chosen in Christ before the world began to be heirs and joint-heirs with Him in the *kingdom?*

Was He not even then gathering out an election to reign with Him? although this mystery was hidden till long after.

Do we not see "Spirits of just men made perfect" numbered among the members of the invisible church, among the inhabitants of the New Jerusalem (Heb. xii. 22, 23).

How surely, then, Jews who left all to follow Jesus were among the *few chosen* of that peculiar time to which the question refers.

Few did seek and find their way into "the kingdom of Heaven," during the Messiah's ministry, because his requirement to sell all and follow Him, *without* which the Jews *could not be his disciples,* made the way narrow and the gate strait.

His disciples, some publicans and sinners, made up His "*little flock*" at the first.

But because his flock was in those days confessedly small, are we to say from this that Christ's redemption work

now is small—or even that the election into the Church is small? Are we to admit, what so many men erroneously preach, that there will be few saved?

On the contrary, without reckoning one of the elect gathered out of all past dispensations, or the present which has lasted 1,800 years, we know from Rev. vii. 9, 14, that in the last great tribulation there will be "*a multitude*" *added* to the Church "which no man could number."

Though the Redeemer only came at first to gather a "little flock," viz., "the lost sheep of the house of Israel" (not the whole house or nation), when He comes again "He shall see of the travail of his soul and be satisfied." Besides receiving the Church unto Himself, He shall gather "all Israel" so that not a hoof shall be left behind —He shall ask the heathen for his inheritance, and all nations shall be redeemed and blessed in Him.

LUKE xiii. 24, 25.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

"A CONTRAST is sometimes said to be drawn in this passage between *striving* and *seeking* to enter in, and hearers are warned lest they be of the number of those who only 'seek and are not able;' whereas by removing the full stop at the end of the 24th verse, and carrying on the sense to the following verse, it will be seen that the Messiah is exhorting the Jews to seek to enter in *at once* into the *kingdom*, declaring that they 'shall not be able when once the

master of the house is risen up and hath shut to the door' (as in Matt. xxv. 10–12). Then will it be too late. The same word is used as in the exhortation in Matt. vii. 7, to seek with the promise that '*every one*' who did so 'findeth,' that is"* if he sought without delay earnestly. That was the time of the Jews' merciful visitation—but since they knew it not, a time shall come in which they shall desire to see a day of the Son of man and shall not see it (Luke xvii. 22)—therefore were they exhorted, Be careful, O ye Jews, now to believe and obey My word, before the kingdom be taken from you, and the door be shut, so that you after knock in vain for entrance.

It was by having to sell or leave *all*, that the gate of the kingdom was then made so strait and narrow to the Jews; so narrow that the rich young man could not get through (Luke xviii. 22–25), which caused the Lord to say, "How hardly shall they that have riches enter into the kingdom of God!" He therefore urged them to *strive* to enter in, or with violence to take the kingdom with force (Matt. xi. 12), without regard to suffering or persecution, and with as much prudence and foresight as the unjust steward showed with regard to the future when he gave away freely his lord's goods (for the things the Jews were to leave or sell were not theirs, but the Messiah's) that he might be received into the debtors' houses when he might be no longer steward. Equally wise should the Jews be with regard to obtaining for themselves, in that peculiar time, *everlasting habitations* (Luke xvi. 9).

In this dispensation, it is not unusual for ministers of the Gospel to represent Christ as the strait gate, and his service as so self-denying and so painful, that it is the strait and narrow way. Such misrepresentation arises from not perceiving the difference between the *legal* teaching to the Jews in the Gospels, from the *free grace* teaching

* Here ends quotation from "Misapplied Texts," by R. C. L. B.

in the Epistles to the Church: seeing this, and that by grace *we* are saved through faith, which is the *gift* of God ("without the deeds of the law," not "of works lest any man should boast"), how is it possible to call Christ's death and righteousness (full free unmerited grace) a *strait gate!*

LUKE xvii. 5, 6.

"And the apostles said unto the Lord, Increase our faith.

"And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

IS it not wonderful that men should not yet see the speciality of this promise to the *Apostles,* more particularly as they read in a previous gospel Christ's answer to *the Apostle's* question, "Why could not we cast him (the demon) out?" And Jesus said unto *them,* "Because of *your* unbelief, for verily I say unto *you,* if *ye* have faith as a grain of mustard seed *ye* shall say unto this mountain 'Remove hence to yonder place,' and it shall remove: and nothing shall be impossible unto *you*" (Matt. xvii. 20).

These are the men to whom He said also in John xiv. 13, "And whatsoever *ye* shall ask in My name, that will I do, that the Father may be glorified in the Son."

Though these texts contain promises given only to the *Apostles,* they do not preclude us from praying continually "Lord, increase *our* faith," but they give no warrant to *us* to try to remove mountains or raise the dead: which the Apostles actually did, and we ought to have faith and power to do, if there is no difference between their dispensation and the one in which we live. Because the late Rev. Edward Irving did not see this difference, and had greater faith than other men in God's promises as at present taught, but not practically believed, he vainly endeavoured to raise the dead: *faith*

on his part was not wanting, but the reason of his failure was, God gave not the promise to him or to any man in this over-passed period of time.

The Apostles always received what *they asked* in performance of *their special* work: and believing prayer was so generally effectual in their days in obtaining what was asked, that the Apostle John then wrote to believers, "*We* have confidence towards God:" "and *whatsoever we ask we receive* of Him, *because we do* those things that are pleasing in His sight" (1 John iii. 21, 22). See also 1 John v. 14–16, by which it is quite apparent that primitive Christians so invariably received answers to believing prayer, that they were forbidden to ask the forgiveness of a particular sin peculiar to those remarkable times.

The forgiveness of *that* sin, whatever it was, should not be *asked*, because it was known that it should not be *pardoned*—it therefore could not be *believingly* prayed for.

Immediate answer to prayer in the Apostolic age was the *rule*—but even then there were some *exceptions* arising from specified causes—viz., want of faith to ask, and wrong motives in asking, for in James's epistle to the twelve tribes scattered abroad, he says, "Ye have not because ye ask not;—ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James iv. 2, 3), or *pleasures*. See also James v. 1–5, which shows he writes in the spirit of prophecy of the lovers of *pleasure* in the *last days* (2 Tim. iii. 1–5).

Our prayers are offered under totally different circumstances; no promises of instant and visible answer to prayer attach to the present *interim* period. Everything of that sort vouchsafed now, is over and above what our prayer-hearing God has promised to the Church and Jewish people *in the last days*.

LUKE xvii. 20, 21.

"The kingdom of God cometh not with observation:
"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

No one can say "the kingdom of God," as understood now in a spiritual sense, was in the *hearts* of the Pharisees to whom the Redeemer spoke; but the Messiah (the sower of the good news of the kingdom) and the Word were "*among*" the Jews, and "the *kingdom* of Heaven" was "*at hand*," if they would "receive it."

The kingdom of God was *then* even *among* them, coming in, "not with *observation*," as it will do *hereafter* (ver. 22), but was *hid* (Matt. xii. 16, 20), or *secretly* "among" them (the Jews).

Luke xvii. 21, should be translated "*among* you, not "*within* you," although "within you," *as a Nation*, conveys the real meaning of the text.

"There has been a great deal of criticism expended upon this passage, as to the meaning which our translators have rendered '*within*.'

"I believe that our Lord meant to tell the Pharisees, 'You are looking for the external manifestation of the kingdom, your hearts, all the while unchanged, as it is predicted by Ezekiel, they must be *nationally*, before it can be openly set up. (*See* Ezekiel xxxvi. 24–33.) I tell you the Kingdom of God is here '*among*' you, as a body collective.

"Though it be now a great truth that this kingdom (spiritually) is set up in the heart of every individual believer in the family of God; though it be a truth that God enthrones Himself in the hearts and affections of His people, yet we believe the Lord *did not* address *this view* of the subject *to the Pharisees*, but that He meant to say to them, 'the Kingdom of God is in the midst of you;' for in Luke x. I find a similar passage.

"When our Lord was sending out His disciples to proclaim His truth, He told them, that if they were rejected, if there were those who hardened their hearts against the reception of their message, they should leave that city, saying, 'Even the dust of your city which cleaveth on us, we do wipe off against you; notwithstanding, be ye sure of this, that the *kingdom of God is come unto you.*'

"Though I believe the Messiah meant to make His answer to bear practically upon the Pharisees, personally and individually, as responsible before the Lord, yet I cannot, without making this passage stand in conflict with numerous other passages of God's Word, make these words to imply that this was the only phase of the kingdom. For, mark, after our blessed Lord had given this answer to the Pharisees, when His own disciples, just before His ascension, asked him, saying, 'Lord, wilt thou at this time restore again the *kingdom* to Israel?' He does not say, 'Ye are carnal men; ye ought not to be looking for the restoration of your *kingdom* at all;' but he says: 'It is not for you to know the *times* or the *seasons* which the Father hath put in His own power.' He corrects them as to their anticipation of the event; He does not correct them as to their expectation of the event itself."—Rev. W. H. Krause.

[*See* Note on Rom. xiv. 17.]

In Luke xvii. 20, 21, and the 7th chapter of Daniel, "king" and "kingdom" are convertible terms.

LUKE xviii. 8.

"Shall he find faith on the earth?"

"IT is not that the Lord at His coming will find *few* Christians believing on Him all the world over—rather,

I believe it is then, that from persecution of saints, He will be 'the *Desire* of all (believers in all) nations.'

"The point here, is not that there will then be *few* or *none* faithful, but that *the faith* of the *faithful* will be almost failing.

"When the godly Jewish remnant, represented by the importunate widow, call upon their Messiah in the last days, to come and save them out of the hand of the Antichrist, and avenge the blood of His saints, He will *bear them so long in hand*, by appearing not to hear their cry, that even 'the *very elect*' will be tempted to despair.

"All help will seem utterly to have failed; so that when the Son of Man cometh, He will hardly find *faith*, or rather *that* faith which does not faint in *importunate prayer* (ver. 1), which believes light will *break forth* when *the darkness is the thickest*—which continues to *pray*—and to pray *importunately*."

Nevertheless, the context assures us, that having tried their faith, He will come in power speedily—viz., *swiftly* as lightning (Matt. xxiv. 27).

LUKE xviii. 31–34.

"Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

"For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

"And they shall scourge *him*, and put him to death: and the third day he shall rise again.

"And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."

[See also Mark x. 32–34.]

JOHN spake as a *prophet* when he said, "Behold the *lamb* of God" (John i. 29). *If he* understood the sacrifice that was to be accomplished at Jerusalem, Jesus's disciples

certainly did *not*, for in John ii. 19–22, it is written concerning what the Lord Himself said unto them about His death and resurrection, "When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said."

And neither did the Jews nor the disciples *understand* the *new things* to which their Lord gave utterance in Matt. xiii. 52, and John vi. 31–61 (compared with Exodus xvi. 12–35), "*They understood not*, and *murmured*;" to which Jesus said, "Doth this *offend* you?"

That types and shadows were not understood by the Jews as they are made plain to us by Paul's explanations and by their fulfilment in Christ, is proved by His disciples knowing *nothing* whatever of the *death* and *sacrifice* which Christ should accomplish at Jerusalem.

"From *that time forth* (the very end of his ministry) began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, Be it far from thee Lord; this shall not be unto Thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matt. xvi. 21–23; Mark viii. 31).

And Jesus said unto His disciples, "Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. *But they understood not this saying*, and *it was hid from them*, that *they perceived it not*: and they feared to ask him of that saying" (Luke ix. 44, 45; Mark ix. 32. See also John xx. 9).

The expectation of the Jew being such as has been

described in preceding papers, it need not excite any surprise that "the things concerning the *kingdom*" (which was the subject of the Messiah's ministry among the Jews), its true character, and certain approach, should have been also the perpetual theme of the apostle's testimony as His witnesses.

In John xii. 16, we have another declaration that "These things *understood not his disciples* at the first; but when Jesus was glorified, then remembered *they* that these things were written of Him, and that they had done these things unto Him."

Even the type of the brazen serpent was not understood by the Jews, for Jesus said: "*When* ye have lifted up the Son of Man, *then shall ye know that I am He*" (John viii. 28).

The Lord's disciples, after having exercised their miraculous endowments, felt themselves constrained to ask for *an increase of faith* (Luke xvii. 5). Although they had been set in so distinguished a place, as instructors of others, when the first accounts of the Lord's resurrection were brought by the women, "their words seemed *to them as idle tales*, and they *believed them not*," until they saw the risen Saviour, when "He said unto them, 'O fools, and slow of heart *to believe* all that the prophets have spoken; . . . . and beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke xxiv. 11, 25, 27).

"The most direct prediction of the resurrection of the Redeemer in the Old Testament, is that which occurs in the 16th Psalm; but how dim that light must have been felt to be, is evident from *the inability of the Apostles* to comprehend the Lord when He referred to the certainty of *His own rising again*. It is not till the Psalm is expounded by Peter *by the Spirit* in the day of Pentecost (Acts ii.) that its meaning is made plain."

Paul's righteousness according to the Law, and his greater knowledge of it than any other Jew, did not spiritualize and enlighten his mind as to *Christ*, and the meaning of the *sacrifices*. There is no evidence that the Law was *spiritual* in our sense of that word, in Old Testament times. If it was, why should Paul's *new* understanding of the Law have been as a schoolmaster to bring him to *Christ?* He would have known Him previously in the types—but he did not—for Christ said: "Saul, Saul, why persecutest thou *me?*" (Acts xxii. 7). He certainly did not *know* Christ *nor understand* the *types* of Him till he was thus miraculously called and instructed. We therefore learn—

1st. That Paul *understood not* till Christ Himself called him miraculously.

2nd. That he persecuted the believers in Jesus as the Messiah, because he had *no previous* knowledge of Him as *the Christ.*

3rd. That he had not seen Him in any *type* or any *sacrifice.*

Paul afterwards had one divine revelation after another, by which he was enabled to explain *spiritually* all types and mysteries, not only for the early Apostolic Church, but also for the nourishment of *our* faith in this long parenthetic period.

Hear what Paul says of himself as a persecutor of those who knew Christ: "I punished them oft in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted even unto strange cities" (Acts xxvi. 11).

He says, moreover, "but I obtained mercy, *because* I did it *ignorantly*, through unbelief" (1 Tim. i. 13).

Paul here assigns two reasons for his persecuting the Church, his *ignorance* and his unbelief.

1st. He did it *ignorantly.* The Law had no power to

teach him to see and know *Christ* in his persecuted members. It was not till *after* he had seen the Lord in glory that the Law was made a schoolmaster to bring him to Christ. Then he was glad to renounce his own righteousness according to the law (though *blameless*) for the righteousness that is *by faith in Christ.*

2nd. He did it in unbelief. His unbelief was like that of his nation: he was jealous for the Law, and could not comprehend the *new way* of salvation by *faith* only, *till* called by the Redeemer to be a minister of "the Gospel of the *grace* of God" (Acts xx. 24) *by faith.*

Paul's case therefore affords no proof that the *most learned in the law* understood the *typical* meaning of all the *sacrifices* and *ordinances* that the Lord ordained by Moses.

JOHN i. 9.

"*That* was the true Light, which lighteth every man that cometh into the world."

"For the grace of God that bringeth salvation hath appeared to all men" (Titus ii. 11).

STRENUOUS efforts are made from these and other texts to teach the salvation of the whole human race, even every soul that has existed in past time.

To understand particular verses aright, we must place ourselves mentally in the time in which they were written, remembering the exact circumstances of the persons to whom they were addressed. In this way the difficulties of the words "*every man*" and "*all men*" disappear, and we see the inspired Apostles only refer to their own time when the Gospel was preached to *all* nations then known, so these verses really mean that Gentiles were called into the light of the Gospel as well

as Jews; but there was no greater universality intended than *that*, for the following reasons:—

1st. The subsequent extension in the last 1,800 years, was not revealed to the Apostles, who by the spirit saw "the last days" (not yet begun) as if closely joined to their own.

2nd. Jesus, "the light of the World," did not shine in person upon all nations or all men: "he came to his own, and his own received him not" (verse 11), therefore the rejected Messiah of the Jews was very partially at his first advent "a light to lighten the Gentiles;" and notwithstanding all that has since been done by his Spirit and by his Word, the world is so full of darkness, it is easy to see, that *not till* his second advent will he shine forth as the sun for *not till* "he is *the glory of his people Israel*," will he be such a light to lighten the Gentiles that he will "*lighten every man that cometh into the world.*"

John i. 9, is much misunderstood by those who say, "We acknowledge the light of the Gospel did not shine on every individual or on every generation in the ages that are past; but from the *universality* of this verse, we infer that to the myriads that have passed into the intermediate state (the life that follows death, in fact, a continuation of this present life) the light of the Gospel will be made so to shine upon "every man" as to afford an opportunity of receiving it unto life eternal, or rejecting it unto everlasting death."

To this we reply, the only preaching of the Gospel to the dead in Hades mentioned in the Scripture is that of our Lord immediately after his crucifixion to the sinners that perished in the flood, an event so special, no general argument can be drawn from it.

JOHN iii. 5.

"Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God."

"WE regard Scripture as *projected*, when passages which relate to the Messiah's and the Apostles days only, are used as *if they were intended* to apply to ourselves, or, at least, to institutions which had no existence when the words were uttered. Scripture, when subjected to this process, becomes *perverted*, as may be seen from John iii. 5.

"The application of this text to what is called *Christian* baptism is by no means uncommon; some maintaining therefore the absolute necessity of *baptism by water* to salvation; while others, who shrink from the consequences involved in this conclusion, affirm that through baptism alone can any man become a member of Christ's Church, or a partaker of 'covenanted' blessing.

"Yet nothing can be clearer than that, when these words were uttered, *Christian* baptism was unknown: that they relate *exclusively* to the baptism of John; and that the lesson they were intended to teach was, that the Messiah must be openly acknowledged, as well as inwardly believed in: that confession before unbelieving Jews (whatever reproach or danger might thereby be incurred), was essential to discipleship, and that the conduct of Nicodemus and that of the class he represented (for he came as a representative man), was incompatible with fidelity."—Dunn.

That the Lord referred to the baptism of *John* is established by the following texts: "And all the people that heard him, and the publicans, justified God, being baptized *with the baptism of John.* But the Pharisees and lawyers rejected the counsel of God against themselves, being *not baptized of him*" (Luke vii. 29, 30). "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did *not confess him*, lest they should

be put out of the synagogue" (John xii. 42.) "*After these things* (the coming of Nicodemus) came Jesus and His disciples into the land of Judea; and there He tarried with them, and baptized (though Jesus Himself baptized not, but His disciples). And *John* also was baptizing in Ænon near to Salim, because there was much *water* there: and they came, and were baptized. For John was not yet cast into prison" (John iii. 22–24).

This text (John iii. 5) will be better understood by reading the Note on Mark xvi. 15–18; and Note on John iii. 4–12.

JOHN iii. 5–10.

"Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. . . . .

"Ye must be born again. . . . .

"Art thou a master of Israel, and knowest not these things?"

IT is easy to see now a depth of spiritual meaning in these words, to which Nicodemus was quite blind: but it is by carrying *back* Paul's advanced teaching to the Church into the comparatively dark and transition time of the Lord's generally legal and national teaching *among* the Jews.

It was the baptism *of John* that the Messiah spoke of to Nicodemus. John's baptism was one of *repentance,* to which the Jews, *as a nation,* were called by the Lord's forerunner.

As this pre-requisite to the Messiah's reign (*national repentance*) was not obtained at his first advent, because the Jews "zealous of the law" "went about to establish their *own* righteousness," it follows that the Nation must *repent* before the Lord can come, and that they will do so at the coming of Elijah as the harbinger of the glorious second advent of the Redeemer.

It is unreasonable to suppose Christ spoke to Nicodemus

of that sort of *conversion* which was not revealed till long after to Paul, which made members of the Church into *new-creatures* with high and heavenly hopes, instead of earthly ones (see ver. 12).

Nicodemus and the Jews looked for the establishment of the kingdom in their own age, apart from any special moral and spiritual preparation for it.

It was because Nicodemus was "a Master *in Israel*," that he should have known what the *Jewish* prophets (Ezekiel in particular) predicted concerning the *regeneration* and *baptism of the Jewish nation*, "in *that day*" when "a fountain shall be opened to the house of David and to the inhabitants of Jerusalem for (*national*) sin and (*national*) uncleanness" (Zech. xiii. 1). "Then will I sprinkle *clean water* upon *you*, and *ye* shall be *clean*. A new heart also will I give *you*, and a new *Spirit* will I put within *you*: and I will take away the stony heart out of *your* flesh; and I will give *you* an heart of flesh. And I will put my *Spirit* within you, and cause *you* to walk in my statutes, and *ye* shall keep my judgments, and *do* them. And *ye* shall dwell in *the land* that I gave to *your* fathers; and *ye* shall be my people, and I will be *your* God" (Ezek. xxxvi. 25–28).

The Lord said, teaching the Jews *nationally*, as he often did, "*Ye* must be *born again*": and truly a "*day*" is coming in which the Jewish nation represented in Rev. xii. 1, by a woman travailing in Jacob's trouble (Jer. xxx. 7) or great tribulation, shall, as it were, be "*born again*," and be really "a *nation* born *at once*." "Before she travailed, she brought forth; before her pain came, she was delivered of *a man child*. Who hath heard such a thing? Shall the earth (the *land* of Israel) be made to bring forth in *one day*, shall *a nation be born at once*? for as soon as *Zion* travailed, she brought forth her children" (Isa. lxvi. 7, 8). "Who are these that fly as a

cloud, and as doves to their windows?" (Isa. lx. 8). Zion's "children shall make haste" and gather themselves together and come unto thee; for thy waste and desolate places shall even now be *too narrow* by reason of the inhabitants. The children which thou shalt have shall say in thine ears, "The place is too strait for me: give place to me, that I may dwell" (Isa. xlix. 17–20).

Thus *quickly* and thus *literally* will the Jewish nation be "born again," and converted to Jehovah—Jesus.

But *conversion of the nation* will not be to a faith or Christianity such as prevails now among the Gentiles: it will be an acknowledgment that *Jesus* whom they crucified is *the* Christ promised to them in the Scriptures, and a reception of his New Covenant of free forgiveness of sins, by which He will be "the Lord their righteousness"; who will be worshipped in a new Temple with Jewish ceremonies exactly described in the last eight chapters of Ezekiel, which will "be pleasant to Jehovah as in the days of old" (Mal. iii. 4). "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require *your offerings*, and the *firstfruits* of *your oblations*, with all *your holy things*" (Ezek. xx. 40). "Then shalt thou be pleased with the *sacrifices of righteousness*, with *burnt offering* and *whole burnt offering*: then shall *they offer bullocks upon thine altar*" (Psa. li. 19).

JOHN iv. 23.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."

THIS worship "in Spirit and in truth" is not the worship of elect Gentiles, or of the whole *professing* Church,

in this parenthetical period, which in Jewish prophetical scripture is always passed over in silence, as in verse 21; but it is the worship the Messiah received at His first advent ("*now is*") from his Jewish disciples, one of whom had been instructed of the Father to declare Him to be "the Son of the living God" (Matt. xvi. 16, 17). And it is the worship (in the hour that is *coming* at His second advent) which He shall receive at Jerusalem, when the godly Jewish remnant is saved from the Antichrist. "And it shall come to pass in that day that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon Jehovah, the Holy One of Israel in Truth" (Isaiah x. 20 ;Isaiah xii.).

The Jews are then called "the nation that keepeth the *Truth*" (Isaiah xxvi. 2). They will then worship in *Spirit*, because the promises in Ezekiel xi. 19, Ezekiel xxxvi. 25–28, and Isaiah xxxii. 15, will all be fulfilled, and the outpouring of the *Spirit*, commenced at Pentecost, shall be resumed upon Israel's "all flesh," according to Joel ii. 28–32, and shall never depart (Isaiah lix. 21). "Neither will I hide My face any more from them, for I have poured out My Spirit upon the House of Israel, saith the Lord God" (Ezekiel xxxix. 29).

JOHN vi. 53.

"Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

"THESE words, with others that precede and follow, are ordinarily regarded as applying to the 'Holy Communion;' some (as the Romanists) founding thereupon, in

connection with the later Institution of the Redeemer, the doctrine of Transubstantiation; and others (as the High Lutherans and Anglicans) that of Consubstantiation.

"Where, however, we may well ask, is the connection to be traced between the conversation here recorded and the subsequent appointment of the Lord's Supper? As no such ordinance *then* existed, it is utterly impossible that those who heard Christ speak could have imagined anything of the kind.

"Nor does His teaching imply it. The comparison our Lord draws is between 'the meat which perisheth' (ver. 27) 'and that which endureth to everlasting life' (ver. 49, 50); and the lesson imparted would have been just as important and intelligible as it now is had the Eucharist never been instituted.

"It was the revelation of that new and wondrous life —'life unto life'—which, greater than the life He gives 'unto the world,' they, and they only, enjoy, who become *here* spiritually united to the Redeemer by a living faith, and to whom His flesh and His blood—His life and His death—are as 'manna' to support, and as 'wine' to gladden and refresh. This doctrine naturally appeared to many of the disciples—then very imperfectly acquainted with His nature and dignity—so monstrous, that they could not bear the saying, but 'went back, and walked no more with Him' (ver. 66).

"To pretend, as some have done, in order to support High Sacramentarianism, that those who went away were *revolted* at what they considered a sort of cannibalism, is either dishonesty or *unmitigated folly*. The Jews were conversant with the imagery Christ employed (Ezekiel iii. 1–3), and could not, therefore, mistake His meaning; the response of Peter clearly shows that the twelve understood Him aright; for when He asked, 'Will ye also go away?' they reply at

once, 'To whom shall we go? Thou hast *the words* of eternal life' (ver. 68, 69). He had Himself just told them, 'The flesh profiteth nothing; *the words* that I speak unto you, they are Spirit, and they are life' (ver. 63). We ourselves colloquially employ very similar language, when we bid men not only 'mark and learn,' but inwardly *digest* divine truth.

"There seems to us nothing whatever in the text to justify *even the association* of this discourse with the Supper, however strongly soever that institution may recall and illustrate its teaching.

"This is another instance of *projection* leading to *perversion*."—Dunn.

JOHN x. 16.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd."

IT is generally supposed that "*the other sheep*" mean elect Gentiles, and that the "*fold*" means the Church on earth, wherein Jew and Gentile have been knit together into one *flock*, the body of Christ, who is the *Shepherd* and Bishop of souls.

This is not the meaning of John x. 16. The "other sheep" are *the ten lost tribes of Israel*, who will be gathered out of all countries into their own land by the Lord Himself, after His glorious second coming to Zion, to save the godly remnant of Judah and Benjamin from the persecutions of Antichrist in the land, who as a wild beast will so tear the *flock* (Zech. xi. 16), that only a *remnant* shall be *delivered* (Dan. xii. 1; Zech. ix. 14, 16).

The sheep *fold* will be Immanuel's *land* made into the delightsome land (Mal. iii. 12), which is to be the Lord's

"kingdom of heaven" upon the earth, which He has promised to *Abraham's* seed *for ever.*

The Shepherd of Israel, at His first advent, came only to the *lost* sheep of the House of Israel—viz., the publicans and sinners, and to lay down His life a ransom for all the rest of the *nation* (John xi. 50–52).

Hear, now, what this "*good Shepherd*" says he will do concerning His sheep, and the *one fold* into which He will gather them when He comes again.

"As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered. . . . And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel. . . . I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel" (Ezek. xxxiv. 12–14). "And I will set up one shepherd over them, and he shall feed them, *even* my servant David; . . . . and ye my flock, the flock of my pasture, *are* men . . . . even the house of Israel" (Ezek. xxxiv. 23, 31, 30).

The union of the ten tribes of Israel with Judah is foretold in Ezekiel xxxvii., where in verses 16, 17 the prophet is commanded to take two sticks, the stick of Ephraim and the stick of Judah, and join them into *one* stick, for thus saith the Lord: "Behold I will take *the children of Israel* from among the heathen . . . . and I will make them *one nation* in the land upon the mountains of Israel; and *one king* shall be king to *them all:* and they shall be no more *two nations,* neither shall they be divided into *two kingdoms* any more at all" (19–22).

Ezekiel xx. 33–42 particularly describes the final gathering of the ten tribes by the Lord. "With a mighty hand,

and with a stretched out arm, and with fury poured out, will I rule over you." . . . . "And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt. . . . And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me; and they shall not enter into the land of Israel: and ye shall know that I *am* Jehovah. . . . . For in mine holy mountain, in the mountain of the height of Israel, there shall *all the house of Israel, all of them in the land,* serve me. There will I accept them, and *there* will I require your offerings, and the first-fruits of your oblations, with all your holy things. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers."

We may have the greater confidence in the above view of John x. 16, because there is but one passage of Scripture that calls the Gentiles by the name of *sheep;* it is Matt. xxv. 32, 33, relating to Gentile *nations,* who, in the time of *the end,* will be admitted into the Redeemer's earthly kingdom, on account of their having been *merciful* to his persecuted *brethren,* the Jews.

The gathering of *elect* Gentiles is recognized in Zech. xiii. 7; they are called "little ones" in comparison with the real *sheep,* the Jews, although *scattered* for national sins.

This answers to the cutting off the natural branches, and grafting in the *wild* olive branch (Rom. xi. 17, 23) —Gentiles—who never become a church or *fold* by themselves; can never be more than a branch grafted into the Jewish Apostolic Church at Jerusalem.

JOHN xi. 50–52.

"It is expedient for us that one man should die for the people, and that the whole nation perish not.

"And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation.

"And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad."

OF course, Christ died also for the Church as such; but it is the *Nation* of which the Messiah spoke in the Gospels to the Jews.

This passage of Scripture, therefore, is as specially applicable to *the ten tribes* of Israel *scattered abroad*, as John x. 16.

"*The Children of God*" is a title that belonged exclusively to the one chosen nation, till Gentiles were admitted into the company of believers in *the Christ*.

When this prophecy was uttered, no Gentiles had been brought to the knowledge and service of God; and at Pentecost, where so many people think that Gentiles only were converted into the Lord's *ecclesia*, we should remember that Peter was preaching to the *devout Jews* assembled for the feast at Jerusalem, "from every nation under heaven," and therefore none of the three thousand who believed in the Messiah that day were Gentiles. (Acts ii. 5, 41).

To the Jews did Peter then say: "For the promise is unto *you* and to *your* children, and to all that *are afar off* (the ten lost tribes), even as many (of them) as the Lord *our* God shall call." (Acts ii. 39.)

We should learn from Ezekiel xx. how in the *end* all sinners will be purged out from among the Israelites (verse 38). The remnant of Judah also will go through such national melting and purifying in the land (Isa. i. 24, 25; Ezek. xxii. 19–22), that truly it may be said the promise is only to "*as many* as the Lord *shall call*."

Another reason why this passage of Scripture does not speak of the Gentiles is, that the ingathering of the ten tribes must be an accomplished fact *before* the Gentiles (as nations) can be converted to Jehovah, because their conversion to Him is to be by the missionary agency of the Lord's saved, "all Israel," who will bring them up year by year to worship at Jerusalem.

JOHN xv. 5.

"Without me ye can do nothing."

ALL the promises in this chapter, in the 14th, and in the 16th chapters, are *special to the Apostles.* Here, having told *them* "*ye* are the branches," our Lord speaks of the much fruit *they* should bring forth, that his Father might be glorified: "*Ye* shall ask what *ye* will, and it shall be done unto *you*" (Verses 7, 8).

This certainly relates to the miracles they should work when "endued with power from on high" (Luke xxiv. 49), "to be his witnesses to the uttermost parts of the earth" (Acts i. 8), for without his power they could "do *nothing*."

It is difficult to see how this text can be generally applied, without taking away individual responsibility.

In a general sense, "without me ye can do nothing" is true of every man, for in Him we live, and move, and have our being; and we cannot try to do any good without feeling our entire helplessness without the converting Spirit of God; but the meaning of the text really is, the *disciples* bringing forth *much* fruit—viz., performing those wonderful *miracles* which were to attest their union with Him, and commission to *them* which he afterwards gave. (See Matt. xxviii. 19, 20; Mark xvi. 15–18; Acts i. 2, 4.)

JOHN xiv. 16, 26; xvi. 7.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." [See also John xv. 26.]

"THE gift of the *Comforter*, like the gift of tongues, was also, to some extent at least, Pentecostal and *temporary*.—Dunn.

This is nearer the truth than is usually taught in these days.

The Holy Ghost, *the Comforter*, was sent to the *Apostles* by the ascended Saviour, to console *them* for the loss of their Lord's *personal presence*.

Now as *we* never were with our blessed Lord in the body, do *we* need this species of *comfort?* never having been *deprived* as *the Apostles* were.

Therefore, is it possible for *us* to experience what the *Apostles* must have felt from this *gift* of the *Comforter?* which was given to abide with *them* for ever, or for their life or age.

The Comforter was sent that *these men* might not be as "orphans" in an unbelieving world when Jesus went away. He was sent that *their joy* might be full (John xv. 11): that *they* might be made prophets, foretelling things to come (John xvi. 13): and *they* were endowed with miraculous power to cause these things to be believed.

The Holy Ghost, by the name of *the Comforter*, is only mentioned in three chapters which are quite special to *the Apostles*—viz., John xiv., xv. and xvi.

Had *they* not therefore *consolation* and *joy* from the presence "of *the Comforter*" the Holy Ghost, of which

we poor weak believers in this parenthetical period can know but little?

There is now no *manifested* power of the Holy Ghost —so we must walk by faith, not by sight—according to the light contained in the written Word of God: and is it not those only those who have that written Word commended in saving power by the *Spirit* to their *hearts* —viz., who are converted, that know anything of *comfort* and *hope?*

When *we* are in sorrow, is it "the Comforter" *as* given in miraculous time to the Apostles, or *comfort* drawn from the divine word "that soothes our sorrows, heals our wounds, and drives away our fears?"

"The Christian Church is essentially a *bereaved* church. *Its Lord is absent:* and were it not for 'the hope' of His *return* and the assurance of *ultimate* triumph, *despair* would be the appropriate, as it would be the actual, condition of its members."—Dunn.

Very different was the case of the Apostles. To *them* Christ said, "Let not *your* hearts be *troubled: Ye* believe in Jehovah, believe also in me." "I will pray the Father and he shall give *you* another *Comforter*, that He may abide with *you* for ever." "He dwelleth *with you*, and shall be *in you.*" "*Ye* have not chosen me, but I have chosen *you*, and *ordained you* that *ye* should bring forth much fruit," &c. John xv. 16, 26, 27.

Now, let me ask,

Are *we* guided into *all* truth? (Verse 13). Do *we* bring forth much fruit, by working many miracles? Does the Holy Ghost bring all things to *our* remembrance that Jesus said by word of mouth to his Apostles? Has he ordained *us* for *their* special mission? Are *we* full of *joy* in the Holy Ghost—such *joy* and *comfort* as made the Apostles more blest with the presence of *the Comforter* than with the presence of Christ?

"Let us remember, that if, as sinners, *we* can draw near to God only through the Son; as saints, *we* can be one with Christ only through *the Spirit*" . . . . "*our Comfort* is in that vital union to Him through *the Holy Spirit* which causes to know and feel that we are cleansed from sin—to appreciate redemption by and through Jesus—to see the goodness of God in thwarting our evil inclinations—and to desire perpetual growth in grace. .

"The devout study of the Scriptures, by which we have '*comfort* and *hope*,' promotes our new and better life, because its inspired truth harmonizes with the spiritual consciousness of the renewed soul, satisfies its cravings, and at once enlightens, sanctifies, *comforts*, and controls . . . . The faith that rules the heart and guides the life is not an opinion, however sound, nor yet a conviction, however firm, but a *direct work of the spirit of God* in the *heart* of man;" still, this cannot be *the* Comfort that was given to the *Apostles*.

JOHN xvi. 13.

"When he, the Spirit of truth, is come, he will guide you into all truth . . . . and he will shew you things to come."

"HERE we have words spoken to *the Apostles*, which are commonly accommodated *by projection*, to ourselves.

"But it will be said, Do they not so apply? One would think it was enough to answer by asking two other questions.

"1st. Are we, *as a fact*, in the present day guided by the Holy Spirit 'into all truth?' Or—explain it as we may—are we left to flounder amid errors of all kinds, quarrelling perpetually about religion, almost doubting whether any reply can be obtained to the question—What is truth?

"Then, secondly, were *the Apostles* guided in such a sense, and to such a degree, that they were thereby qualified to be the teachers of mankind through all ages? *Most assuredly they were.* Why, then, should we doubt the true application of the text? As well might we say that the spirit brings to *our* 'remembrance all things whatsoever' that Christ taught when He was on earth, or that He shows *us* 'things to come' (John xiv. 26).

"It is surely a blessed thing *to know* that the inspired teachers of the Church were directly and authoritatively taught of God; but to imagine that *we* are thus instructed is to destroy the value of Scripture altogether, by claiming for ourselves communications from heaven of a character which, *if real,* cannot be other than infallible. When shall we learn that the action of the Spirit of God on the mind of man, if direct, is *inspiration,* whether the recipient be a good or a bad man—a Balaam or a Paul?"

The only text that, *superficially* viewed, seems to justify the ordinary notion is 1 John ii. 20: "Ye have an unction from the Holy One, and ye know all things;" but this text has reference to things as they were in the Apostles' days; and the context shows the matter under consideration was—the ability to detect (or *discern*) anti-Christs. To *try* or *discern* spirits was among the nine miraculous gifts conferred upon the primitive church (1 John iv. 1; 1 Cor. xii. 7–10).

"The Spirit now enlightens a man's mind *only by* and *through* the renewing and purifying of the heart; and this whether the man so illuminated be an Augustine, a Luther, a Calvin, or an English peasant.

"The fruits of the Spirit are 'love, joy, and peace,' not *mental* illumination, except in so far as these divine qualities necessarily produce it. Too long have we fancied that the Spirit of God will enlighten us *in spite of*

cherished prejudices, bigotry, and want of candour. Little need is there, under such circumstances, for our marvelling that *inspiration* should be so often misunderstood, or that it is so frequently confounded with genius, or spiritual intuition."—Dunn.

JOHN xvii. 21–24.

"That they all may be one; . . . . that they also may be one in us: that the world may believe that thou hast sent me. . . . .
"That they may be one even as we are one. . . . .
"That the world may know," &c.

THERE was a great cry some time ago for the *union* of visible churches.

It came from a large body of zealous Anglican Romanizers, with three English bishops at their head, who had much to say against the guilt of schism, and the necessity for having the same degree of union now that existed at first in the Apostolic Church, composed of Jews and Gentiles, knit together in *one* visible body, with *one* Lord, *one* faith, *one* baptism; but, is such unity possible *now*?

These unionists sought, in the most abject manner, to unite themselves to the idolatrous Roman and Greek Churches, but had no sense of duty as to union, or tenderness of conscience as to schism, toward Presbyterians or Dissenters of any kind.

They made great use of John xvii. 21–23 in pleading their cause; but it really has no reference to it whatever, for it does not speak of *unity* or *oneness* on *earth*, but in *heaven*.

It relates to that *union* between Christ and His *one* body, the Church, which will take place at his second advent, when the God-man and His risen saints will be so *gloriously manifested* in the new heavens *over* the regenerated earth below, that the sight of *such union* will

cause the world to "*believe*" and "*to know*" that Jesus is "the sent of God."

This it failed to comprehend (John i. 5) when he appeared in humiliation, but when He comes again in glory, "bearing the *name* that is above every name," then, at the name of Jesus (which is *Jehovah*) every knee shall bow, of things in heaven and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is *Lord*, to the glory of God the Father" (Phil. ii. 9–11).

JOHN xviii. 36.

"My kingdom is not of this world."

MOST true, the Redeemer's *kingdom* is not of *this* world, and it cannot appear till he has regenerated *this* world, and made *all things new* (Rev. xxi. 5, 1).

Nevertheless, we constantly hear prayer made for "the *extension* of the Redeemer's kingdom" as if it were already begun.

But is not *His kingdom* to be an everlasting reign of peace and rest? How then can it be of *this* warring toiling world? And is it not to be a *kingdom* consisting of *new* heavens and a *new* earth, "wherein dwelleth righteousness?" (2 Peter iii. 13). Therefore, again, how can it be of *this* world, for it is unchanged, and still full of *sin and misery?* It is also so full of Bible ignorance and spiritual darkness that the time of the Redeemer's *absence* is called the time of his *presence*, and the time when heaven is *corrupting* everything is called the time of the Lord's *kingdom*.

This is one of the lamentable results of so-called *spiritualizing*, allegorizing, and accommodating Jewish (*national*) Scripture to the Gentile visible Church.

The stone (Dan. ii. 34) which signifies Christ, is supposed to represent the Gospel of grace; it therefore is now said to be subduing and breaking in pieces all kingdoms of the earth, because every year the Word of God is sent forth in an ever-increasing number of languages, so that ere long it is confidently expected that Christ's spiritual rule will become universal. But do not the Scriptures of truth say otherwise? Are not the *last* days of *this* world to be its *worst* days? For proof of this, see 2 Tim. iii. 1–4, 13; 1 Tim. iv. 1, 2; and 2 Peter ii. 1. And is not the Lord Himself, as "the Stone of Israel," to come in "power and great glory" to dash to pieces all the anti-Christian nations that will be in opposition to Him, persecuting the Church and the godly Jewish remnant in those days?

How, then, till He has with irresistible power and might "put all enemies under His feet," and till he has "put down all rule and all authority and power," can His everlasting kingdom be set up in manifested glory and majesty?

The Lord Jehovah-*Jesus* is the King that is "to rule in *righteousness*," when "Princes sit in judgment" (Isa. xxxii. 1). "Even he shall build the Temple of the Lord, and he shall bear the *glory*, and shall sit and rule upon his throne, and he shall be a priest upon his throne" (Zech. vi. 13). He shall be "Prince of the kings of the earth" (Rev. i. 5); "King of Kings and Lord of Lords" (Rev. xix. 16); and all kingdoms of this world having then become the kingdoms of *the Lord* and of his *Christ* (Rev. xi. 15), "all peoples and nations and languages shall worship and serve him; his dominion shall be an everlasting dominion which shall not pass away, and his *kingdom* that which shall not be destroyed" (Dan. vii. 14).

Besides, the Bible, speaking of the high and superheavenly calling of the Church, declares that "flesh and

blood cannot inherit the *kingdom of God*" (1 Cor. xv. 50). Now, as all believers in *this* world are still in perishing bodies composed of "flesh and blood," this world cannot be Christ's kingdom, and his kingdom cannot appear until the resurrection has taken place.

Popery has been erroneously called the anti-Christian apostasy of the *last days*, but "the last days" have not yet begun; and as the Man of sin has also yet to appear (who is to be destroyed by the *brightness* of the Redeemer's coming to Zion), it follows the setting up of *Christ's kingdom* cannot be accomplished "until he come whose right it is," until he "overturn, overturn, overturn," and wrest his diadem from "the profane wicked Prince of *Israel*," usurping the throne of his kingdom at Jerusalem, until he takes the government of it upon his own shoulders, to order it, and to establish it with judgment and with justice from henceforth, even for ever. "The zeal of the Lord of Hosts will perform this" (Isa. ix. 7).

Although the Lord said truly, "My kingdom is not of this world," the Romanist practically says *it is*—popery having set up a claim to *rule* over men in the affairs of *this* world as Christ's vice-regent. But "the existence of the false, however, supposes the existence of the true; just as hypocrisy supposes virtue, and falsehood verity. That which Rome merely affects, Christ will realize; the government which Popish priests falsely claim *in this age* Christ will bestow on the elect in the *age that is to come*."

"The *controversial* use of this text, as if it were aimed at some modern religious establishments which certainly proceed on the principle that Christ's kingdom is *not* of this world, and that, therefore, spiritual power should be subordinated to temporal, has led to its *true* meaning dropping out of sight. The words clearly imply that Christ's kingdom, though *not* opposed to that of the Roman Emperor, was nevertheless *a real one*. Hence the

inscription on the Cross, 'The *King* of the Jews' must not be altered to 'He said I am' so, for he actually *was* their monarch, although not yet manifested as such.

"But what force would the expression have if the kingship and kingdom referred to were purely spiritual, if it involved no kingship *as man*, and no kingdom over man, except that which God from the creation has exercised over his creatures? Had the case been put thus before Pilate, there can be little doubt but that he, with his previous disposition to release Christ, would have replied, 'This is a question of religious creed, with which I do not intermeddle.' But he could not withstand the cry, 'If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a *King*, speaketh against *Cæsar*.'

"If, therefore, it be true, as it certainly is, that Christ was put to death for alleged blasphemy—for making Himself the Son of God—it is equally true that He died for making Himself a *king, in a sense which was supposed to involve* treason against Cæsar" (Dunn) by all those who crucified Him.

He denied not that he was a *king*, even "the King *of the Jews*;" but he distinctly taught "*my kingdom* is *not* of *this* world, though it is now come so '*nigh*,'" that it is even "*among you*," yet it cometh *not with observation* (see Note on Luke xvii. 20, 21) as it will do "hereafter," when "ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John i. 51). It needs to be prepared for by *national repentance and regeneration*. And so *future* did this *kingdom* become by the Jews' rejection of it, going "about to establish their *own* righteousness," instead of receiving that of their Messiah, that "we see not yet," "the kingdom of heaven" in "the kingdom of Israel," and have *still* to pray "Thy *kingdom come*."

Read the whole declaration of Jesus in the verse we are commenting on: "Jesus answered, 'My kingdom is not of *this* world; *if* my kingdom were of *this* world, then would my servants *fight*, that I should not be delivered to the Jews: but *now* is my kingdom not from hence."

"And they said, Lord, behold, here are two *swords*. And he said unto them, It is *enough*" (Luke xxii. 38), for it is not with *such weapons* as these when he comes "conquering and to conquer" that he will set up *his* kingdom. The only wound made by a *sword* in his defence he immediately healed.

JOHN XX. 21, 22.

"Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

"And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost."

"DR. ARCHER BUTLER, one of the ablest advocates of Church principles, regards the 'breathing' of the Lord, which accompanied the words when first uttered, as 'imparting' to the Apostles 'a new life;' and we presume, therefore, that Churchmen hold that the same declaration, when made in what they regard God's appointed order, and by those to whom He has given authority to *ordain*, warrants the expectation that, in connection with the prayers by which it is accompanied, and the faith supposed to be exercised, a 'breathing' from on high of spiritual blessing may descend upon the presbyter, and qualify him for the work he has to do.

"We admit that this interpretation is sanctioned by the traditions of at least eight centuries; but we cannot, therefore, allow that it is worthy of acceptation. There

is not a shadow of evidence for the assertion that the blessing communicated to the Apostles at the time referred to was a *spiritual* one. The unquestionable fact, that after this *they continued in Jewish darkness*, and that it was not until Pentecost that they became qualified for the service they had to undertake, alone *disproves* any such supposition. It is perfectly plain from the 23rd verse, which is as follows: 'Whosesoever sins *ye* remit, they are remitted unto them: and whosesoever sins *ye* retain, they are retained;' that the *gift* then bestowed was of another character—viz., the power of 'remitting or retaining' those special inflictions on account of sin, and so of the sin itself, which throughout their career they so largely exercised (Acts v. 1–11; Acts xiii. 11; 1 Cor. iv. 21; 1 Cor. v. 3–5).

"The most striking instance of the perpetuation, among Protestants, of a claim to spiritual power (*founded on misconception of Scripture*) is in the Ordination Service of the Church of England, in which the bishop, laying hands on the candidate for the ministry, says, 'Receive *the Holy Ghost* for the office and work of a *Priest* in the Church of God now committed unto thee *by the imposition of our hands*."

The *words* are those of our Lord when, meeting His Apostles after His resurrection, He breathed on *them*, and said "Receive *ye* the Holy Ghost" (John xx. 22).

"The *interpretation*—implied, though not expressed—is that these words were, so to speak, the formula by which Christ constituted the twelve to be the founders of His Church; and that, therefore, they are, to say the least, *appropriate* words in which to set apart its ministers. We are quite aware that many Church writers affirm that the words in question uttered by the bishop are not a declaration, but a prayer. Some, on the contrary, insist, and, as we think, have *demonstrated*, that the words must

be understood in the sense of *actually imparting* the divine gift, and not a prayer that it may be received."—Dunn.

(See Note on Matt. xviii. 18; and John xx. 23.)

ACTS i. 6.

"Lord, wilt thou at this time restore again the kingdom of Israel?"

"THE disciples were always thinking 'that the kingdom of God should immediately appear' (Luke xix. 11). Their inquiries concerning it indicate that they looked for a *literal* kingdom. In no instance are they rebuked for the *materiality* of their views: at no time are they taught that they were under a delusion: nowhere are they taught that the kingdom was purely a *spiritual* thing."

On the contrary—as representatives of the Jewish *nation—in the time of the end,* the Lord spoke to His disciples as if the kingdom, so often promised, would come to *that generation*; and their expectations were right instead of being essentially wrong.

"Few things are more necessary to an intelligent apprehension of much that the *Gospels* contain than to perceive *the remnant* character of the Lord's disciples. *They* were the remnant of *their day.*

"Doubtless there were higher destinies awaiting them, when once the *national* rejection of their Lord had been consummated: those who had been till then simply Christ's *disciples,* and as such the *godly remnant* of the nation in their day, did then become of the Church of the living God, into* which Gentiles afterwards were introduced, both becoming one body in Christ.

"But while this was the place of privilege and dignity in reserve for the disciples, they were first *as Jews*

* "Plain Papers."

instructed concerning the earthly department of *the kingdom*, often in parables; nothing concerning the Church being revealed until the national sin was committed by which the setting up of *the kingdom* has been very long delayed.

"There can be no question, therefore, that 'the kingdom of God' meant to the *Jew* Messiah's *kingship*, and his *own kingship*. To enter into that kingdom was to be a member of that kingly company, who, as priests of God, shall rule and teach all nations (Isa. lxi. 6). It was always to him identical with the enjoyment of his covenanted inheritance" (Psa. cv. 8–14; Isa. lxii. 1, 2).—Dunn.

ACTS i. 9–11.

"And a cloud received him out of their sight. . . . .
"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

MANY earnest Christians, desiring the speedy *second* coming of the Redeemer, see nothing so prominent in this passage of Scripture, as that the Saviour is to come back in *clouds*, so as to be enveloped and concealed by them and invisible to the world in general. They expatiate upon this in defence of their favourite theory of His coming *secretly* and immediately *for* His Church, to receive it to Himself in the *clouds*. This they call the *secret rapture* of the Church: and according to them it may occur any day.

But there is little of this to be found in the text—the point of which is, not so much that Christ will come *in clouds*, as that "this *same Jesus*," this very *man*, who was taken up into heaven (in the *body*) will *so* also *return* as "the Son of *Man*" in the *clouds* of heaven with power and great glory (Matt. xxiv. 30).

Does it not seem as if the following verses were written expressly against this unscriptural doctrine of the *secret* advent? (But we must remember they belong to Jewish prophetic history, and are not written of anything that will occur among the Gentiles.)

"If any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not ..... Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers (of the Temple); believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west; *so* shall also the coming of the Son of man be" (Matt. xxiv. 23, 26, 27).

It is in vain to search the sacred record for such things as the *secret* coming of the *glorious* Redeemer; or a *secret* rapture of a *glorified* Church, for every other text that speaks of the Messiah coming in *clouds*, speaks also of His *manifested* power and glory. See Rev. xiv. 14; Psa. xcvii. 2–6; Psa. xviii. 8–13. And when He descends into the air *for* His Church, He will do so with a shout, with the voice of the archangel and the trump of God (1 Thess. iv. 16, 17), which shall wake the dead, both just and unjust (John v. 28, 29).

There cannot be two *second* comings of Christ—the one with *clouds*, and the other with visible *power* and *glory*, *fire* and *sword*. The same *second* coming in *clouds* will appear very differently to different classes of people; *glorious* and *blessed* to His saints, *terrific* and *overwhelming* to His enemies, "for it is the great day of the wrath of the Lamb" (Rev. vi. 17), "the day of perdition of ungodly men" (2 Pet. iii. 7), "when the Lord Jesus shall be revealed from heaven with his mighty angels, *in flaming fire* taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ": it is then that the rapture of the Church will take place, for it is then that He hath promised "to *give rest*" "from *them that trouble*,"

and to be "admired and glorified in all them that believe" (2 Thess. i. 6–10).

The resurrection of *dead* saints and the ascension of *living* ones, are to be the *consequence* of the Messiah's *glorious* appearing.

That there *cannot* be any *secret* coming of a *glorified* Saviour may be proved thus:—

Scripture mentions no resurrection of saints but that in 1 Thess. iv. 15–17, except of "two witnesses" (Rev. xi. 3–12) which will happen shortly *before* Messiah comes.

What Scripture calls "the *first* resurrection" (that of *Saints*) confessedly takes place *at* His coming: "they that are Christ's *at his coming*" (1 Cor. xv. 23).

The martyrs who are to be beheaded *by the man of sin* belong to the Church, and are to be among the saints who rise *at the first* resurrection (Rev. xx. 4, 5): therefore, the following *must* be the true order of events.

1st. The manifestation of the Antichrist, or man of sin:

2nd. Martyrdom of saints:

3rd. Resurrection of the *dead* saints: "for the *dead* in Christ rise *first*"—viz., rise into the air.

4th. The rapture of the *living* saints immediately after, who will be few in number in comparison with the resurrection *bodies* of the *dead.*

The resurrection of dead saints *precedes* the rapture; the manifestation of the man of sin *precedes* the martyrdom and resurrection of saints.

What, then, becomes of the *secret* removal of the Church *before the development of Antichrist,* and *the great tribulation* which will be caused by him and ended in his destruction by *the brightness of the true Messiah's coming*? (2 Thess. ii. 1–8). It is gone. It is without any foundation in the Bible. (See Note on Rev. i. 7.)

Acts ii. 3, 4.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This has been too exclusively considered as a Church baptism, erroneously supposing that Jews and Gentiles were baptized into one body, the Church, at Pentecost.

It is, in truth, primarily a performance to the Jews of promises and predictions to them *as a nation*, as the following texts will plainly show:—

"For with stammering lips and *another tongue* will he speak to *this people*" (viz., to the Jews), "yet *they would not hear*" (Isa. xxviii. 11, 12).

"In the law it is written, With men of *other tongues* and *other lips* will I speak unto *this people*; and yet for all that will *they not hear me*, saith the Lord" (1 Cor. xiv. 21).

"He shall baptize *you* with the Holy Ghost, *and* with *fire*" (Matt. iii. 11).

Peter attests that the Lord did speak miraculously to *that people* on the day of Pentecost (Acts ii. 16): "This is *that* which was spoken by the prophet *Joel*" (chap. ii. 28).

That this baptism of fire and of miraculous gifts was primarily *national* is proved by the context of 1 Cor. xiv. 21, because Paul immediately goes on to say (verse 22), "Wherefore *tongues* are for a sign, not to them that believe, but to them that believe *not*"—viz., the unbelieving Jewish *nation*. How long God's mercy lingered over this unbelieving Jewish nation is not often remembered or remarked; it was seven and a half years after Pentecost (according to the Rev. Alfred Myers) before Peter was sent to open the door of the kingdom of heaven to Gentiles, by his preaching to Cornelius's household; after which, "the Holy Ghost fell

on all them that heard the word," as on the Jews, "for they heard them speak with tongues, and magnify God" (Acts x. 44–46): but the Gentiles were not baptised with *fire; that* was special to the Jewish nation.

It is, therefore, impossible that the baptism of *fire* which descended upon the Jews at Pentecost, and occurred but once, could be the baptizing of Jews and Gentiles into one Church or body, as is often said. Indeed, so little is this matter rightly understood, many people seem to think the Church was not begun till Pentecost; and others that it then consisted chiefly, if not altogether, of Gentiles, instead of Jews only.

We know "the middle wall of partition was broken down," and that Gentiles were admitted into the *Jewish Apostolic Church.* This shows the *Jewish* Church was in existence *before* the admission of Gentiles into it.

The Church was a *mystery* in the purpose of God from all eternity, *hidden* and unrevealed till Paul's time, for it was "the gospel of the *kingdom*" that was preached by all the Lord's Jewish Apostles long after Pentecost. In Acts iii. 19–21, Peter continues to urge *national repentance* upon the Jews, that the times of refreshing might come from the presence of the Lord. Because they did not thus *repent,* but blasphemed the Holy Ghost sent unto *them* (Acts xiii. 45, 46; Acts xviii. 6), the Apostles *finally,* in seven years and a half more, turned to the Gentiles; and then, as a wild olive branch, they were grafted into the Jewish olive *tree.*

The previous preaching by Peter to Cornelius's household was not what Paul calls "*my* gospel" (Rom. xvi. 25; 2 Tim. ii. 8; and Rom. ii. 16), salvation by grace only; but the proclaiming of "the gospel of *the kingdom,*" the opening of the door of *that* kingdom to Gentiles, which was the power of the keys given specially to that Apostle. (See Note to Matt. xvi. 15–19.)

The Apostles, at Pentecost, knew nothing of "the *Church*" as such, though "the Lord added to the church daily such as should be saved" (Acts ii. 47). Their minds were occupied with a different subject—the restoring of *the kingdom* to Israel.

The Holy Ghost was often "shed" forth "abundantly" (Tit. iii. 5, 6) upon those who became members of the Church, by first believing in John's baptism and the *kingdom* of the Messiah. (See Acts xviii. 25, 26; xix. 2–6; viii. 12, 15–17).

It is of great importance to observe that the baptism of the Holy Ghost was something more and something quite distinct from the quickening of individual believers then, or now, by the *influences* of the ever-blessed Spirit.

His miraculous gifts remained in the *Church* until the last of the Apostles died, and then entirely ceased: the promise to be with them in that manner "all the days, until the end of *their* life or age" (Matt. xxviii. 20) being thus fulfilled. They alone had the power to transmit them, concerning which Paul writes to Timothy, "stir up the gift of God, which is in thee by *the putting on of my hands.*" . . . . "*That* good thing which was committed unto thee keep by the Holy Ghost *which dwelleth in us*" (2 Tim. i. 6, 14).

But Timothy had no power to transmit, and no need to do so either, for charge of the flock was given to him *until* the day of Christ's *appearing*. (See Note on 1 Tim. vi. 13–15, and 2 Tim. iv. 1–4).

Acts ii. 16.

"This is that which was spoken by the prophet Joel."

"THE wonderful effects of the outpouring of the Spirit on the Jews at Pentecost produced different sensations in the minds of the multitude who witnessed them; some professed themselves unable to account for them, and therefore, in 'amazement and doubt, said one to another, What is this?' others, attributing them to drunkenness, mocking, said, 'These men are full of new wine.' Peter, desirous of correcting the mistakes which he saw thus to prevail respecting the *nature* and *source* of the work, proceeded to address the people, in explanation of these points, in the following words: 'For these are *not drunken*, as ye suppose, seeing it is but the third hour of the day. But this is *that* which was spoken by the prophet *Joel:* And it shall come to pass *in the last days*, saith *God*, I will pour out of my Spirit upon *all* flesh,' &c.

"The Apostle's primary object was to explain the *nature* of the work that had been wrought, and which these people had so greatly mistaken. His design was not to prove the *full* and *final* accomplishment of Joel's words, but to vindicate the *Spirit's* work from the aspersions which had been cast upon it, and to remove the doubts entertained respecting its just claim to a Divine origin, inasmuch as it was the *commencement* of the fulfilment of Jehovah's promise by Joel, which would have been permanent had the Jews, as a *nation*, received the testimony of the Holy Ghost to Jesus being their Messiah, a testimony predicted in Matt. iii. 11, and in Isa. xxviii. 11, 12; where also it is foretold, that though God would speak to *this people* with '*other tongues*, yet for all that would they not hear me, saith the Lord" (1 Cor. xiv. 21).

"Here, then, was Peter's argument; these things are

not the effect of drunkenness, as ye suppose, but they are the results of the operation of that Spirit, the general out-pouring of which God has promised to Israel by His prophet *Joel* shall take place in *the last days;* and of which *you* have, in this miraculous manifestation of his influence, an earnest, or foretaste—a pledge, as it were, of the ultimate and literal accomplishment of that gracious promise.

"The internal evidence of the prediction is such as to remove all doubt as to Peter's meaning, unless we adopt the preposterous conclusion that the *Spirit,* in the Prophet, "did signify" *one* thing, and in the Apostle *another,* respecting one and the same subject of prophecy, which is impossible, as God cannot be the author of contradiction and confusion. Peter, then, must necessarily have known 'the mind of the Spirit' as expressed in this prediction of Joel, as to the events which are to accompany the general effusion of the Spirit in *the last days,* according to this very prophecy, as contained in chapter iii., and, therefore, could not have looked on the Pentecostal out-pouring of the Spirit, which was unquestionably *not* attended by those accompaniments, as the *full* and *final* accomplishment of Joel's words." Have these accompanying events, even yet, taken place? Has the sun been turned into darkness and the moon into blood? Has the Lord appeared to save the Jewish remnant? Has He poured out His Spirit upon all Israel's sons and all Israel's daughters, so that *all* shall know the Lord even from the least of *them* unto the greatest of *them?* (Jer. xxxi. 34). Has He destroyed all Israel's Gentile enemies, as promised in Joel's prophecy? for their desolation and destruction clearly synchronize with the out-pouring of the Spirit and redemption of Israel.

The delay of all this is owing to the Jews' unbelief and their commission of the unpardonable sin of blasphemy against the Holy Ghost, which sealed them up, *nationally,*

"to wrath to the uttermost" or to the *end*, when, in *the last days*, all these predictions will be *finally* and *fully* accomplished.

Till this national sin was committed, the salvation of Israel appeared to all the Apostles as just "*at hand*," "the times and the seasons" not being revealed to them. (Acts i. 7). This fully accounts for the plain declaration of Peter in Acts ii. 16, "this is *that* which was spoken by the prophet Joel;" but he did not consider the Pentecostal effusion of the Spirit the accomplishment of *all* the Lord had said, for in his quotation he stopped short in the middle of the 32nd verse, the subject of which is inseparably connected with the following chapter. (See Note on Joel ii. 28, 29.)

ACTS xv. 10.

"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

THIS verse is misunderstood when considered without reference to other parts of Scripture.

It was not the Mosaic law (which was the "holy, just, and good" law of Jehovah) that the Jews and their fathers were not able to bear; it was the heavy burdens of the Scribes and Pharisees which became intolerable, for the Redeemer testified of these, "they bind heavy burdens and grevious to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers" (Matt. xxiii. 4). "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the *commandment of God*," ye make "the word of God of

none effect through your tradition, ... and many such like things ye do" (Mark vii. 6–8, and 13).

It is true the Jews *could not keep* God's law without sometimes *trespassing* and committing unintentional *sins* of *negligence* and *ignorance;* but when, by His command certain *trespass offerings* for such offences were made, the offerers became *just persons* as they were before, and were among those who lived, *according to the law, "blameless."*

Israel, however, did not attain to *national* blessing by *the keeping of the law,* and never will. Few, comparatively, at any time, *kept* the law—so, in this way, *it* was a yoke too heavy for *most* of them to bear. At the Messiah's first advent the Jews generally were not anxious to be relieved from it; on the contrary, "they were *zealous for the law,*" "going about to establish their *own* righteousness, did not submit themselves unto the righteousness of God" (Rom. x. 2, 3; Acts xviii. 13; Acts xxi. 20; Acts xxii. 3); and when the new covenant of *free* forgiveness of sins without the deeds of the law was offered, they said, as the Lord predicted they would do, "the *old* is *better*"* (Luke v. 39).

* See "Notes on the Parables, according to literal and futurist interpretation." Published by Messrs. William Blackwood & Sons, 45, George Street, Edinburgh.

Acts xvii. 30.

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

Hebrews x. 28, 29.

"He that despised Moses' law died without mercy under two or three witnesses:

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

John iii. 18.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

We now give the real meaning of these texts, which afford examples of what is termed *exaggeration* of Scripture. (See a Note on Heb. vi. 6.)

The first (Acts xvii. 30) distinctly relates to the worship of idols in the Apostles' days, as is proved by the 29th verse.

The second relates as plainly to the falling away of Jews, from grace by the Spirit, into Judaism and wilful sin, after having received the knowledge of the truth from the wonder working Apostles.

And the third (John iii. 18) is applied to the rejection of Jesus by the Jews, described as men who "loved darkness better than light, because their deeds were evil."

"We are far from asserting that these texts are not applicable to the unconverted people of the present age; they have their voice (by accommodation) to each one who reads them, and they teach most solemn and awakening truths; but we do say, in the way in which they are commonly used they form the basis of what we must—

at the risk of being both misunderstood and misrepresented —venture to term an *exaggerated theology*.

"Do not let it be said that we are asserting that *the evil of sin* is exaggerated. That is not our point; but that certain methods of stating that evil are so exaggerated that they diminish, instead of deepen, the impression intended to be produced."—(Dunn.)

In confirmation of the explanation of the three texts given above we remark—

First, it could not have been God's will that *all* men literally should *then* repent, otherwise the period in which we live could not have been one of *election*. What God willed, then, was that Gentiles should turn from idols to serve the living God; that salvation might be no longer restricted to Jews only, as it had been.

The second, in connection with verses 25–27, show how very near the judgment of the second coming of the Redeemer appeared to Paul, for the end of the 27th verse should be translated, "fiery indignation which *is about* to devour the adversaries": therefore it is obvious Paul was writing to Jews of the first and last "falling away" among them, as if quite close together.

The third was spoken to Jews, *as a nation*, before the gospel of *grace* (without the deeds of the law) was revealed.

ROMANS xiv. 10–12.

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

"For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

"So then every one of us shall give account of himself to God."

THE general teaching of this chapter is—all things are to be judged *by God*, and not *by man*.

There can be nothing here in opposition to 2 Cor. v. 10 (see Note on that text), for the Scripture cannot contradict itself.

The right translation of the tenth verse is, "for we shall *all be presented* (or *manifested*) before the judgment-*throne* (Bema) of Christ."

Paul viewed the general judgment at the coming of the Lord as very near at hand; therefore he exhorted his converts not to judge one another, but leave all judgment to Him who will soon appear as Judge; and then shall all men be in such subjection to Jehovah-Jesus that every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father (Phil. ii. 9–11).

The eleventh verse is a quotation of Isa. xlv. 23, which Paul cites, not on account of any reference to *judgment* in it, but because the subjection of all creation to the Redeemer is so clearly predicted, it proves the universal submission at the second advent, which is the time fixed for judgment.

All the wicked, and "them that are *without*" (the Church) God will judge (1 Cor. v. 13; Heb. xiii. 4).

This infers that the Church will not be judged at all.

But, it is argued, this passage in Romans xiv. is addressed to members of the Church, and to such only. To which we reply: True; Scripture is so worded as to have a useful bearing upon all people in all times, warning of

judgment *if* they obey *not* the Gospel, and enter *not* by faith into the glorious liberty of the sons of God.

Though the Apostle knew not how many sons had to be instructed and gathered out by the *written* Word, God knew, and dictated His Word accordingly. Who does not see what an immense amount of sin has been prevented by the fear of judgment? And, therefore, may we not say, that though the Scriptures were not written *to* us or *of* us, yet, in the providence of God, they were written *for* us?

The twelfth verse has entire agreement with 1 Cor. iii. 10–15; 1 Thess. ii. 19, and Heb. xiii. 17, where, "giving account of himself to God" relates to the peculiar responsibilities of apostolic ministers and labourers. Having had special work to do, *they* will have a special account to give, in order to receive a special reward.

The immunity of the Church from judgment appears from declarations such as these: The Lord "was delivered" (up to death) "for our offences, and was raised again for our justification" (Rom. iv. 25). "Herein is our love made perfect, that we may have boldness in the day of judgment, *because as he is so are we* in this world," "*righteous as he is righteous*" (1 John iv. 17; 1 John iii. 7). Who, then, can lay anything to the "charge of God's *elect?*" "There is, therefore, no condemnation" (which means there is now no *judgment*) "to them that are *in* Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. viii. 1, 33). "Knowing that of the Lord *ye* shall receive the reward of *the inheritance* for ye serve the Lord Christ; but *he that doeth wrong* shall receive *for the wrong which he hath done*" (Col. iii. 24, 25), because "the hidden things of darkness God will make manifest *in the day* when every man" (*in* Christ Jesus) "*shall have praise of God*" (1 Cor. iv. 5); "*in the day* when God shall judge the *secrets* of men by Christ Jesus" (Rom. ii. 16).

In the *resurrection body* each man shall then receive according to what he hath done in his *present* body, whether it be good or bad: to the righteous shall be given *eternal life*: to the wicked, tribulation and anguish, according to their deeds (Rom. ii. 6–8).

The Church being without spot or wrinkle or any such thing, will rise instantaneously at Christ's call; *judged* righteous, as he was, *by the act of rising from the dead* (Rom. i. 4). "The resurrection of saints being the *consequence* of their having passed through the judgment of their sins *in* Christ, *not the preliminary to their judgment by Christ.*"—J. N. D.

ROMANS xiv. 17.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

THIS verse must be understood as *literally* as all the verses that are the subjects of many preceding notes.

Is it possible to believe that so many plain statements of the futurity and literality of the Messiah's kingdom can be nullified and set aside by a single verse, that at first sight appears to make "the kingdom of God" something only that is *internal* and *present?*

The real meaning of it is this:—

Because the kingdom is to you (Romans, Jews, and Gentiles) still *external* and *future*, it is not, of course, already *come* to you who are to be members of it; but inasmuch as ye are heirs and joint-heirs with Christ (Rom. viii. 17), ye already enjoy, inwardly, the fruits of the Spirit, and are endowed with the characteristics of that kingdom which is to come—viz., "righteousness, and peace, and joy in the Holy Ghost," whom the Messiah hath sent

down from heaven to dwell *with* and *in* his Apostles and the primitive Church.

The whole of the 14th chapter of Paul's Epistle to the Romans is obviously a lesson on perplexing questions about Jewish clean and unclean things, and Pagan meats and drinks offered unto idols (verses 6, 14, 20, 21), peculiar to the Apostolic Church, and not at all intended to contradict former specific teaching concerning the "kingdom *under* the whole heaven" (Dan. vii. 27), which, we thank God, is to be literal and never-ending, not transient and imperfect, as everything *within* Christians now is.

Surely it must have become apparent that it is an error to pray for the *extension* of a kingdom not yet in existence! If it is *come*, why do we so often repeat the Lord's prayer?

In Scripture there is no such term as a *kingdom of grace*, but there is to be one of *glory*. The New Testament bears witness to a *work* of grace from free unmerited favour; and though it is a blessed fact that there is still an Ecclesia gathering out, and that the Lord now reigns in the hearts of those who are the objects of divine *grace*, his rule in their *hearts* cannot possibly transform *them* into the *kingdom* itself. (See Note on Luke xvii. 20, 21.)

I CORINTHIANS i. 26.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*."

THE subject here is, the *calling to the ministry* in Apostolic days; the text does not teach that few wise, rich, or noble are called now into Christ's kingdom by the salvation that is in Him. Yet this false doctrine has

been grounded upon this misunderstood portion of Scripture and caused poor ignorant men to despise the educated and noble, as having good things only in this life.

Most of Christ's disciples were ignorant fishermen; and though Paul was not such, but learned in the Mosaic law, it did not make him wise to see and know Christ in his persecuted members the Church, or qualify him to win souls by the foolishness of preaching—it needed a divine call and divine inspiration to do that. And the law was not "a schoolmaster to bring" *Paul* "to Christ," until after he had seen Him in the heavens.

I CORINTHIANS ii. 2.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified."

"IT is usual to point to that important text, "I determined not to know anything among you, save Jesus Christ and him crucified," making it to be understood or inferred that "Christ crucified" was the only doctrine Paul wished to know among the Corinthians, an idea quite opposed to his teaching, for it is quite certain that he was as much concerned about "Christ risen;" nay, he even goes so far as to say, "If Christ be not risen, your faith is vain, ye are yet in your sins," although they might believe in "Christ crucified."

"Paul was quite as emphatic upon Christ at the right hand of the Father as our High Priest, and Christ coming again, which he reiterates in all his Epistles.

"This shows the importance of giving to every truth its due proportion and proper place. I may state, that while for months I have heard that glorious truth, 'Christ crucified' dwelt upon again and again, the equally precious one of 'Christ risen' has scarcely been hinted

at; and his coming again never mentioned, unless it has been made to mean death, as it too commonly but most unscripturally is. This practice, too, is not 'rightly dividing the word of truth.'"

I CORINTHIANS ii. 9, 10.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed *them* unto us by his Spirit."

ALTHOUGH commentators seek to confine the Apostle's meaning to the sublime plan of salvation, and the method by which it was accomplished in the preaching of the Gospel, the "*things*" do relate to the glories and happiness in store hereafter for the saints of God, whereby Jehovah will glorify them in his heavenly kingdom.

Isaiah truly testifies concerning the blessings yet to come in the Messiah's kingdom (Isa. lxiv. 4), though little known then, and only in its earthly department; but in due time what was not known previously, the Church with the glories of its high and *super*-heavenly calling, "were *revealed* unto *us*" (the Apostles) "by his spirit"—therefore in the writings of these Apostles we find much concerning the saints of the *heavenlies* (Eph. i. 3), and their glorious dwelling-place (Rev. xxi.), that we should seek for in vain in the Old Testament or the four Gospels.

But God revealed them specially unto the Apostle Paul by the inspiration of his Spirit; and reveals them to believers now by means of His written Word.

There are commentaries not a few which say the glories unknown to Isaiah were equally unknown to New Testament prophets, quite ignoring Paul's words, "but

God *hath revealed them unto us* by his Spirit," which great blindness should teach this lesson to all Christians, to search and study the Scriptures for themselves.

I CORINTHIANS ii. 14.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know, because they are spiritually discerned."

WE must understand this text as written to those who were full of the Holy Ghost and of miraculous gifts in Apostolic time, before the New Testament was altogether written and put together as we now have it.

When our carnal hearts are changed by the reading of Scripture, and we are made thereby into new creatures, *that* is the work of *the Holy Spirit* by an *influence* inward and invisible, which cannot be seen by other men, except by its fruits in us, afterwards produced.

Spiritual discernment was among the gifts of the Holy Ghost to the primitive Church (1 Cor. xii. 10). It was a power given in those days to "try the Spirits" whether they were of God, or whether they were "false prophets" (1 John iv. 1, 2): a power needed at that time by God's people to war against Satan.

But the spiritual discernment in this passage is *the inspiration* or discernment "by the Spirit," which revealed to and caused Paul and the other Apostles to understand the glories (1 Cor. ii. 9, 10) "God hath prepared for them that love him," which were unknown to Isaiah (ch. lxiv. 4) and the prophets before the Spirit was given as in New Testament times; which "*things*," Paul says, "*we* speak in the words *which the Holy Ghost teacheth*" (ver. 13).

Both the natural man that heard the words then spoken, and the inspired speaker, belonged to that

apostolic and miraculous time: therefore this passage has no such reference to us now as to make it necessary we should be either *inspired* or *converted* before we can understand the meaning of this or any other portion of Paul's Epistles, or Scripture generally.

Every natural man now could rightly deduce the plain grammatical meaning of Holy Scripture, if he would diligently and carefully compare one part with another. This is proved by many unconverted men understanding the Bible better than others with very spiritualized minds, really converted: and this also proves God's book is meant for *all*, the unlearned especially, being far the most numerous.

The Holy Word of God should be read with prayer and subjection of mind and will to its teaching, "but here let it be clearly understood that the gracious *influence* of the Holy Spirit imparts no truth to the Christian of the present day which may not be found in the New Testament." The servant of God has no warrant now to expect *direct inspiration* in answer to prayer, "he never professes to be wiser than that which is written: his appeal is always to the law and to the testimony, as the voucher of all that he affirms. That spiritual *influence*, without which we cannot be saved, does not consist in communicating knowledge, but in lastingly impressing on the mind and heart what already stands out prominently in Holy Scripture. Whoever imagines he receives from the Spirit any knowledge not to be found in revealed truth, either deceives himself or attempts to deceive others."

"But here an important difficulty starts up. Can the doctrinal truths of the Bible be perceived by the natural man? In other words, is the grammatical sense of Scripture the true sense? My reply is decidedly in the affirmative: the grammatical sense and what the Holy

Spirit enables the converted man to perceive and embrace is the same.

"But how can we reconcile this with the declaration of Paul, 'that the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned?' Can such an one understand the grammatical sense of Scripture? If by understanding it be meant that he both perceives the truth and heartily approves of it, I reply, that he cannot; but if by the perception of it be meant no more than an acknowledgment of the true grammatical sense of the words, I do not hesitate to maintain that many a natural man perceives the true sense of Scripture cannot deny the fairness of orthodox criticism, and the deductions arising out of it, but who, after all, is puzzled through life respecting it, and dies with the reply of Nicodemus upon his lips or in his heart, "How can these things be?" To discern the sense of Scripture and the profession of it is one thing; to *believe* it so as constantly to be swayed and altered by its influence is totally different, yea, as opposite as light is to darkness. The spiritual and enlightened Christian holds no doctrine which may not be proved out of Holy Scripture to the conviction of the natural man. The former differs from the latter by heartily receiving what the other holds as notions. Held as notions only, divine truths do not impress and renovate the life, but when they are impressed upon the heart by the Holy Spirit —and all God's people have ever been divinely taught— they convert the soul, and fashion it into the divine image."

It is allowed at once, that "all God's people are divinely taught;" but the question is, *how* are they taught *now?*

Certainly not by *direct inspiration* as the Prophets and

the Apostles were, who by the Spirit's *direct teaching* wrote the Holy Word of God. But inasmuch as the Word itself is divine, even unconverted men in reading that Word may be said to be "divinely taught"—and, beyond all doubt, they are still more so, upon whom, by the Holy Spirit's *influence*, is produced that regenerating change of *heart* which is the passing from death unto life.

Those who understand I Cor. ii. 14, in the usual undiscerning manner, should, if consistent, claim to be *directly inspired*, like a writer on prophecy, who, some time ago, from this verse argued in the following manner: As no man can understand Scripture *except by the teaching of the Holy Ghost*, and as he understood the prophecies perfectly, he was certainly *inspired;* so much so, that *by the Spirit's teaching* he could even foretell the very "day and hour" of the Lord's second coming.

We needed no other proof of his fallibility than this contradiction of Scripture: which delares *that* day and hour shall not be known by any man (Matt. xxiv. 36; Acts i. 7), although Paul assures believers "that *that* day shall not overtake *them as a thief*" (I Thess. v. 4).

I CORINTHIANS ix. 27.

"I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

"So writes the Apostle: and many tell us that he here intimates that, so far from being assured that he was safe in Christ, he trembles, lest, after all his labours and sufferings, he should fall into some sensual snare and be eternally lost." Dean Howson says: "St. Paul most distinctly tells us in this place that *with him* the fear of being 'a castaway,'

was a commanding motive." But this is not his meaning, as the previous verse clearly shows.

What Paul really felt so anxious to procure was *the approval of his Apostleship*, that it might not be *disowned* or *cast away* at the Judgment; because to him it was revealed that then "every man's work" shall be tried as with fire, meaning the work of every Apostolic labourer, for none else are referred to in 1 Cor. iii. "Wherefore we labour, that, whether present or absent, we may be accepted of him" (2 Cor. v. 9).

Having this in view, Paul here, as also in Phil. iii. 8–14, likens his *course* to that of a foot race, which he ran, "*not as uncertainly*," but as those who at every step made sure progress towards the mark, determined to win the prize: like them he kept his body in subjection and was temperate in all things, pressing onward so earnestly he stopped not either to rest or to look back.

He counted all things as worthless in comparison with the prize of the high calling of God in Christ Jesus; for this he strove "willingly" and with confidence, expecting "a reward" (ver. 17), apparently desiring to obtain the *martyr's* crown. (See Note on Phil. iii. 11.)

Having been a *herald* to others, he was their example also in the diligent performance of every duty; but he was not at all doubtful as to the issue of all his trials and afflictions: and though he strove so faithfully to attain his object, it was without fear that the end of all his painful and self-denying labours could be his rejection as "*a cast-away*:" on the contrary, his faith was perfect, and his testimony clear and decisive, "For the which cause" (his *Apostleship* in the Gospel) "I also suffer these things: nevertheless I am not ashamed: for I *know* whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against *that day*" (2 Tim. i. 11, 12). "I have fought a good fight, I have

finished my *course*, I have kept the faith: henceforth there is laid up for me *the* crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*" (2 Tim. iv. 7, 8). He anticipated "giving account with *joy*" and not with grief (Heb. xiii. 17); and was sure his converts would be to him then "a crown of *rejoicing*" (1 Thess. ii. 19).

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1 CORINTHIANS xii. 3.

"No man can say that Jesus is the Lord, but by the Holy Ghost."

THIS passage plainly refers to persons speaking *in "prophecy"* by the Spirit of God *in the times of the Apostles.*

"Of course if we assume the principle that the Spirit of God acts in the Church now by *immediate inspiration*, as He did at Corinth (when the precept, 'If anything be revealed to another that sitteth by, let the first hold his peace; for ye may all prophesy one by one,' found its application), then the footing on which ministry stands among the Plymouth Brethren is justifiable, and is, indeed, the only right one; but if the *influence* of the Holy Spirit be exercised *in quite another way now*, then it is wrong, and the whole system falls. This I firmly believe to be the case, and I am confident that experience proves it. There is no intimation in Scripture that *that* state of things was *meant to be permanent.* We all admit that much that accompanied it *has passed away;* and whatever theories we may hold, *facts* must convince the candid observer that *immediate inspiration* in ministry is gone, with the rest of the miraculous manifestations of the Apostolic age."

The context of this passage should be considered in relation to it, "no man speaking by the Spirit of God

calleth Jesus *accursed.*" This is what the unbelieving Jewish nation and first anti-Christs did, who denied the Messiah *had come in the flesh.* Evil spirits never denied the divinity of our blessed Lord: all their malice was directed against his human nature.

"The Scripture under consideration is of kindred type with 1 John iv. 1: 'Beloved believe not *every* spirit, but *try* the Spirits *whether they are of God.*' Good and evil spirits then had access to the gathering together of the people of God: where was there security if there was no test?

"Evil spirits would not (then and there) acknowledge the *Lordship* of Jesus, for that is connected with his humanity (Acts xvii. 31). *This* is put in the strongest manner here, 'no man *can* (is able to) say that Jesus is *the Lord,* but by the Holy Ghost;' that is, an evil spirit —a simulated, but devilish gift—*could not* give such an utterance. Here was a provision for the conservation of true gift in the Church of those days.

"It might be urged—could not an evil spirit, if it had chosen, have uttered a declaration of the manhood and *Lordship* of Christ? The answer is—No; it could not have done so. Here is wisdom, the wisdom of our God: by 'no man' is not meant merely human agency, *but man as an agent of a spirit, not of God.*" (See Note on 1 John iv. 2.)

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1 COR. xiv. 34; 1 TIM. ii. 11, 12.

"Let your women keep silence in the churches: for it is not permitted unto them to speak."

"I suffer not a woman to teach."

CERTAINLY these words, in their plain grammatical sense, forbid women to speak in the primitive *Apostolic Church;*

and supposing this to be their real meaning, we could not much wonder at it, because *that Church* was ruled over by the Holy Ghost, and preached to by divinely-inspired men.

But are directions to *that* Church properly applicable to things now? To obtain the right answer to this question is the object of the following extract:—

"In the earliest history of the Apostolic Church we meet with the ministrations of women. In Acts ii. 17, 18, we have Peter quoting the promise from Joel ii. 28, in explanation of the wonderful phenomena then manifested, when it appears evident that the handmaidens, as well as the servants, were then prophesying; and from Acts xxi. 9 we find that Philip's four daughters exercised that gift. Priscilla taught Apollos—'an eloquent man, and mighty in the Scriptures'—'the way of God more perfectly' (Acts xviii. 24, 26). Paul refers to some women who laboured with him in the Gospel (Phil. iv. 3). Phebe was a deaconess of the Church at Cenchrea, and Paul's helper; Tryphena and Tryphosa were labourers in the Lord (Rom. xvi. 1, 12).

"It seems a natural inference that, after Peter's application of Joel's prophecy on the day of Pentecost, we should expect to find women qualified and gifted of God to speak for Him. And thus it is: Paul recognizes the fact of women praying and prophesying, and the Spirit through him gives command that they should be covered when so engaged (1 Cor. xi. 3–15).

"It is to be observed that his controversy with the Corinthian Church is not because women prayed or prophesied; he recognizes that; but with women being 'uncovered,' and men having 'long hair;' and he adds, 'We have no such custom, neither the churches of God'—that is, anywhere. That this praying and prophesying must have been in public assembly is obvious, for who

would be called to prophesy alone in a closet? Moreover, it was in the presence of men, for if she prays or prophesies 'uncovered,' she dishonours her head—the man.

"1 Cor. xiv. 34, 35, is a difficulty to many, and perhaps the stronghold of those who insist that women are to be dumb witnesses for Christ. But will not a little unprejudiced consideration of the passage remove the difficulty? The women are here told to 'keep silence in the churches. . . . . And if they will learn anything, they are to ask their husbands at home.' One thing certain may be promised here—that this Scripture cannot contradict those quoted above, and therefore in some way must harmonize with them. I observe, first, that the Apostle does not say 'it is' not permitted unto women to pray and prophesy in the Church, but 'it is not permitted unto them to speak'—quite a different word. Secondly, the command, whatever it may mean, only applies to married women who have living husbands. 'Let them ask their husbands at home.' Is not this fact of itself sufficient to prove that it does not touch the question at issue, as it is not a command to Christian women as such? As this passage cannot contradict chap. xi., and the command is only to those who have husbands, the probable explanation may be something like the following:—In the midst of the confusion and disorder which prevailed in the Corinthian Church, and of which we can have no conception in these days of form, may it not have been a habit for women, needing instruction relative to their family or other matters, to ask questions about such, and so add to the disorder, and that they are told it is not permitted unto them thus to speak or ask questions in the Church, but they are to ask their husbands at home? And this explanation is the more probable, from the fact that the command stands in

immediate connection with 'God being not the Author of confusion,' and also the words, 'if they will learn anything,' imply that they were asking questions for information, and not that they were silenced because they themselves were teaching.

"In order to understand the bearing of a passage like this, must we not endeavour to put ourselves into the position of those who are addressed? and may we not draw a fair inference as to what that was by the command given to them: 'Let them ask their husbands at home'?

"Another passage of importance is 1 Tim. ii. 9–12. The whole of this chapter and the following is instruction given to Timothy, by his spiritual father Paul, in order that he may know how to behave himself in God's house, 'which is the Church of the living God' (chap. iii. 15). But I would suggest that the 'Church of God' does not necessarily suppose public meetings of the Church; indeed, public assemblies do not seem to be the subject here at all; but certain directions given to Timothy concerning different persons and matters in the Church of God. It would rather appear from the context (ver. 15) that verses 9–12 apply specially to those who are married, and is more nearly akin to Eph. v., teaching subjection of spirit. But however this may be, the special drift of the passage appears to be the general deportment of the woman, and not teaching in public meetings. The point of verse 8, I would suggest, is not that men only are to pray, for that would contradict 1 Cor. xi. It should not be taken out of its connection; and, if read in the light of the context, it appears very simple. Paul had just said that prayer and thanksgiving should be made for 'all men,' for 'kings and all in authority;' that God was willing that 'all men should be saved,' and that Christ Jesus gave Himself a

'ransom for all;' and he adds: 'I will, therefore, that the men pray everywhere'—that is, pray for all mankind, and pray everywhere now, instead of in stated places as formerly. Also they are to lift up 'holy hands' (Psa. lxvi. 18); and in like manner the women are to be holy, adorned, not with the foolish trappings of this world, but with good works, learning in 'quietness' and subjection of spirit, and not getting out of their place by dictating to, or ruling over, the man. The deportment of the women, and not teaching in public, seems to be the drift of the passage. The words, 'in like manner,' so connect what is said in verse 9 with lifting up 'holy hands' (ver. 8) that it conveys to the mind the idea that it would be highly indecorous and unbecoming for a woman to pray being adorned with 'gold, or pearls, or costly array;' it would be the reverse of 'lifting up *holy* hands.'

"It appears quite evident that women praying and prophesying in the Church, and Priscilla teaching Apollos, are not considered by God to be 'usurping authority over the man,' for they are not reproved for so acting; but, on the contrary, they are recognized in their work.

"These illustrations in the Word of women being used of the Lord in public ministry, indicate His mind in this matter in time past. The Holy Ghost has owned and blessed the ministrations of women in present time by granting many conversions." Who, therefore, having duly considered the state of things in this parenthetical period, would dare to say that women, with the printed Word of God in their hands, should speak nothing from it to win souls to Christ?

To the question, 'Who are the *ministers?*' Archbishop Leighton replied, 'All *Christians* are God's *clergy*;' to which may be added, 'Every man, woman, and child,

when converted, become ministers of the Gospel in their various places and relations.'

Those who are now called '*clergymen*' have monopolized the name of 'the Church.' But the Church in Apostolic time was composed of all Christian believers, who were called 'the flock,' or 'heritage of God,' in contradistinction to the elders or teachers of it—as may be proved by I Peter v. 2, 3, where the elders are charged to feed the flock of God willingly, not of constraint, neither as being lords over 'the heritage,' but being ensamples to 'the flock.'

"In this passage, 'cleroi,' translated 'heritage,' means 'God's *clergy*,' answering to God's lots (Deut. ix. 29).

"Now the clergy have assumed to themselves to be God's lot exclusively; but the *only use of clergy in Scripture is*, as applied *to the laity*, contrasted with *ministers*, charging these to assume no lordship."

I CORINTHIANS XV. 23–25.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

"Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

"For he must reign, till he hath put all enemies under his feet."

It is of importance to know that "*the end*" will be at the beginning, and not at the end of the thousand years mentioned in Rev. xx.

The *end* in Matt. xxiv. 3, 14, is the same *end* as in I Cor. xv. 24. The 23rd verse of I Cor. xv. says the *first* resurrection will take place *at Christ's coming*—"*then* cometh *the end*."

Compare Psa. cx. 1 with Acts iii. 20, 21, and it will be

seen that *all* things are to be restored and regenerated *at* the Messiah's second advent.

Read I Cor. xv. 24–28 as a parenthesis. These verses do not teach that *the end* and the *giving up of the kingdom* will be at the end of the thousand years, but at the beginning of them. The following is an explanation of these verses:—

When Jesus ascended up into heaven, all power was given unto him (Matt. xxviii. 18), and he then began to reign there, at the right hand of the throne of God (Eph. i. 20–22; I Peter iii. 22).

Nevertheless, he has not *yet* begun to reign on the earth, or to put down all his enemies under his feet, but is still from henceforth *expecting until* his foes be made his footstool (Heb. x. 13); and Heb. ii. 8 says, "We see not *yet* all things put under him."

But "at the *set* time" (Psa. cii. 13), called in Eph. i. 10 "the dispensation of the fulness of times," Christ will leave his Father's throne, where he is *now* reigning, and will *appear visibly*, "to put down all rule, and all authority and power" (I Cor. xv. 24; Dan. ii. 44; Rev. xix. 11–21).

Having done this, and reascended into heaven with a shout of victory (Psa. xlvii. 5); having subdued *the kingdom*, he will surrender it into God the Father's hands (Dan. vii. 13, 14), who will immediately appoint him *His King* of Zion for *evermore* (Psa. ii. 6; Psa. xxii. 28; Luke i. 32, 33; Isa. ix. 7).

Thus *the end* comes, when the Lord *appears* to take *his kingdom*, and reign *visibly* and *gloriously* (Isa. xxiv. 23) "unto all generations" (Psa. cxlvi. 10).

I CORINTHIANS XV. 29, 30.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?
"And why stand we in jeopardy every hour?"

THE 29th verse resumes the reasoning, interrupted at the end of the 23rd by a parenthesis concerning the *end*, embracing from verse 24 to 28.

The 29th should be punctuated differently, as follows: "Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?"

In Col. ii. 12, and Rom. vi. 3, being "buried with *him* by baptism into death" means, of course, the death of Christ; but here the case is different, for the word "dead" in the 29th verse being in the plural, it means being "baptized for the *deads*, or dead people:" and the explanation is, that as the first converts to Christianity were speedily persecuted to death after openly professing faith in Jesus by being baptized into the faith of his death and resurrection, new converts daily pressed forward to be baptized *into the places of these martyred dead*, and thus they put their lives in jeopardy every hour as good soldiers of the cross of Christ.

If Jesus was not risen, what reward could they have for all this fidelity to him as the risen Saviour and first-fruits from the dead? They might eat and drink, and enjoy whatever they could, for to-morrow they would die, like their immediate predecessors.

Commentators used generally to explain the 29th verse as having reference to heathen customs prevalent in Paul's time; but three more recent writers agree with the explanation just given, as is proved by the following extracts: 1st, Bengel says, "they baptized for the dead (those) who are immediately after baptism, added to the

dead;" 2nd, "who are in the habit of being baptized for the *deads;*" 3rd, "to fill the place of the dead."—Hammond.

We need not wonder at the eagerness with which many of the early Christians pressed forward to obtain the crown of martyrdom, when we consider that it is quite possible that some of the first of these martyrs might have been Jews who heard from the Lord's own lips these very encouraging words: "For whosoever will save his *life* shall lose it: but whosoever will *lose his life for my sake,* the same *shall save it*" (Luke ix. 24). "He that loveth his *life* shall lose it; and he that hateth his *life* in this world *shall keep it unto life eternal*" (John xii. 25); "For what is a man profited, if he shall gain the whole world, and lose his own *life?* or what shall a man give in exchange for his *life?*" (See Note on Matt. xvi. 25, 26.)

And in after time Apostolic teaching to Jews and Gentiles was: "If we deny him, he will also deny us;" but, "if we *suffer* with him, we shall also *reign* with him;" their object being, that they might be also glorified together with Christ (2 Tim. ii. 12; Rom. viii. 17).

Such was the *hope* of Christians then: it induced their fearless acceptance of martyrdom in any form, and caused them eagerly to be baptized into the places of the dead; this attested their faith in Christ's death and resurrection—but *if* Christ were *not risen,* then their *hope* was vain, and they had been *baptized for the deads* in vain. (See Note on Col. ii. 12.)

1 CORINTHIANS XV. 35–50.

"But some *man* will say, How are the dead raised up? and with what body do they come?"

"It is sown in weakness; it is raised in power:

"It is sown a natural body; it is raised a spiritual body."

THIS passage is much misunderstood, as it does not teach different *degrees* of *glory* and *reward* in heaven.

Paul's whole argument is about the *rising again* of the body—not at all about the *glories of the redeemed in heaven.* He teaches that, just as bodies celestial differ from bodies terrestrial, just as one star differeth from another star, and just as one kind of flesh differeth from another kind of flesh—*so* will the resurrection *spiritual* body differ from the *animal* body, which was sown as a seed of corn in the earth.

It will arise, the *same body,* but spiritual and incorruptible; and this marvellous change will be effected in a moment by the almighty power of Him whose heavenly image in glory we shall then bear, as truly and really as we now bear the image of the earthly Adam.

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1 CORINTHIANS XVI. 22.

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

THIS text is misunderstood: it does not mean "let him be *accursed,*" but "let him be *judged,*" *at* the Lord's coming.

The Scripture says: "Them that are *without* (the Church) God *judgeth*" (1 Cor. v. 13).

This leads immediately to another but kindred question: May it not be argued that saints who *do love* the Lord will *not be judged?*

"Know ye not that we shall judge angels?" (1 Cor. vi. 3); that the saints shall not come into condemnation, for nothing can be laid to their charge (Rom. viii. 1, 33). They are complete in Christ (Col. ii. 10), and "righteous, even as He is righteous" (1 John iii. 7).

Our Lord said to the Jews: "Verily, verily, I say unto *you*, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall *not come into judgment;* but is passed from death unto life" (John v. 24).

If those to whom he was then only offering the earthly kingdom believed, and *so* should not come into *judgment,*" how much more truly may it be said of the high and super-heavenly calling of the Church, disclosed long after to the Apostle Paul?

Can they be *judged on earth* who will ascend in the twinkling of an eye to meet the Lord in the *air?* Was He not "made sin for us, who knew no sin; that we might be made *the righteousness of God in Him?*" (2 Cor. v. 21); being made "*partakers of the Divine nature?*" (2 Peter i. 4); "filled with *all the fulness of God*" (Eph. iii. 19).

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2 CORINTHIANS V. 10.

"For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad."

So far from being judged on the earth among sinners, the Bride, rising *instantaneously* (1 Thess. iv. 16), will judge with Christ in the heavens (1 Cor. vi. 3).

"The good" and the "bad" will then be effectually

separated into two classes; to them who sought "for glory and honour and immortality" shall be given "*eternal life*:" to the wicked, "tribulation and anguish" acccording to their deeds (Rom. ii. 6–9). Therefore it is in their *resurrection* bodies that men shall receive according to what they have done in their *present* bodies, whether it be "good or bad" (Gal. vi. 7, 8).

There can be no doubt that Matt. xii. 36, in which Jesus said to the *Jews*, "that every idle word that men shall speak, they shall give account thereof in the day of judgment," has greatly influenced the general explanation of 2 Cor. v. 10; making it to apply to the good and bad words and actions of each individual, instead of to *two classes of persons*, good and bad.

Matt. xii. 36 will be realized in the most literal manner at the judgment of those whose calling is to the earthly department of the Redeemer's "kingdom of heaven." (See Note on Rom. xiv. 10–12.)

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2 CORINTHIANS v. 20.

"Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God."

THERE is no authority here for every minister of every sort, and in every age, to assert or assume that *he* is an *ambassador* for Christ.

This title belongs to apostleship.

The Lord's commission was given to *the Apostles*, who were specially called by Himself *in person:* and that *their* commission, attested by miracles of every kind, cannot be extended to other men, called in no such way and living in a parenthetical period passed over in Scripture, we believe is proved by Paul giving charge to Timothy and

Titus of the Church of God "until the *appearing* of our Lord Jesus Christ." (See Note on 1 Tim. vi. 13, 14.)

"An 'ambassador' is one who receives his credentials direct from the Sovereign. The office, like its designation, is not definite nor permanent, but *pro re nata* merely. A modern preacher, however devoted he may be, is no more a 'watchman' or an 'ambassador' for Christ, than he is one of the Apostles: he is not even a 'shepherd.' 'The spiritual shepherd in Scripture always unites government with teaching, the primary idea that of *authoritative rule.* A minister of the Gospel occupies no such position."

GALATIANS vi. 16.

"And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God."

WE think this text much misunderstood when the expression "the *Israel* of God" is applied, as it generally is, to the visible Church among the Gentiles. It certainly belonged to the converted Jews in Paul's day, of whom he wrote in his Epistle to the Romans, "Even so then at this time also there is a remnant according to the election of grace" (Rom. xi. 5); the *non*-casting away of Israel for ever being there the subject in question.

Here the Apostle not only wished the blessings of "peace" and "mercy" to be conferred upon his Gentile converts in Galatia, but also upon the Lord's *Jewish* worshippers, "the *Israel* of God," who formed the Jewish Apostolic Church at Jerusalem, into which all Gentile converts were grafted so as to form but one Church or body of Christ.

Being necessarily kept apart on earth, this gave occasion to the Apostle to write of them as of two bodies, which in his godly petition he joined together with the con-

junction "*and*," for which otherwise there would have been no need.

Although elect Gentiles become by faith the spiritual children of Abraham (in God's sight), among men they continue uncircumcised Gentiles, as they were before; and "Israel of God" is a distinctive title to which no body of Gentiles can ever make any just claim. It belongs to the seed of Jacob in consequence of that patriarch having wrestled with the Angel of Jehovah, and having prevailed, to obtain a blessing for his seed as *a nation;* in token whereof his name was changed from Jacob to *Israel*, which means "Great Prince" or "Prince of God" (Gen. xxxii. 24–32; Gen. xxxv. 9–12).

Upon Jacob's person was impressed a lasting proof of this eventful occurrence, which, having given rise to a perpetuated custom among his seed, is typical and prophetical of what shall happen to them when all their national halting and slipping (Deut. xxxii. 35) ends in "the lame man (Israel) leaping as an hart" (Psa. lxxiii. 2; xxxviii. 16, 17; Isa. xxxv. 6); for notwithstanding the lost condition of the ten tribes of Israel, and the present low estate of the wandering tribes of Judah and Benjamin, the promised blessing shall yet be manifested in the Redeemer's coming kingdom when the children of Israel shall be as a Prince among redeemed nations, with Messiah the "Prince of Peace," and "Prince of the kings of the earth" to reign over them for evermore—Jehovah-Jesus "King of the Jews" and "King of *Israel*" (Isa. xliii. 15; xliv. 6).

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off a strong nation: and Jehovah shall reign over them in Mount Zion from henceforth, even for ever" (Mic. iv. 6, 7; Zeph. iii. 19).

PHILIPPIANS ii. 12.

"Work out your own salvation with fear and trembling."

THIS verse, notwithstanding the context, is certainly a great difficulty to evangelical commentators; but a favourite with Papists, Armenians, and all who *work* for *reward* in the matter of salvation.

Its difficulty is taken away when we see that it is addressed to members of the Apostolic Church in primitive times under very peculiar circumstances.

We must learn these circumstances, not from what this Epistle contains, but from all that is written by other Apostles, in other Epistles, of that Church in that period of time.

By this means we find that Christians had then to withstand the "*visible* assaults and wiles of the devil;" "to wrestle" not only "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 11, 12). Such was then the devil's power, he could even hinder an inspired Apostle from going from one place to another (1 Thess. ii. 18): and such his manifestation that he went about *as* a roaring lion, seeking whom he might devour (1 Pet. v. 8). Was there not indeed, then, just cause for *fear* and *trembling*, and need for the most unceasing and vigilant watchfulness against such fearful enemies? But this encouragement was given —"Resist the devil, and he will flee from you" (James iv. 7); "whom resist steadfast in the faith" (1 Pet. v. 9); "taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. vi. 16, 17); "in nothing terrified by your adversaries" (Phil. i. 28; 1 Tim. iii. 6).

Just, therefore, as Paul *strove* earnestly to "*win*" Christ and to run the race set before him (Phil. iii. 8), he and

the other Apostles exhorted the Christians to whom they wrote, each one to take heed for himself, with fear and trembling to *work* out his *own salvation*, lest the enemy should get an advantage over him; lest from inadvertence they should stumble and be taken captive of the devil at his will (2 Tim. ii. 26); lest they should make shipwreck of their faith like Hymeneus and Alexander, whom Paul delivered unto Satan that they might learn not to blaspheme (1 Tim. i. 19; 1 Cor. v. 5). They must fight against spiritual adversaries then actually *manifested* (Eph. iv. 27).

Certainly there must have been an outward warfare with the powers of evil, a something to be *done* by believers in those days "to make their calling and election *sure*" (2 Pet. i. 10), when inspired Apostles exhorted Christians "to *labour* to enter into rest," and to *work* out each one his *own* salvation with *fear* and *trembling;* besides which, in writing to the Hebrews, Paul admits the possibility of a falling away of persons whom it was *impossible* to renew again unto repentance (Heb. vi. 4–6). Paul watched for the souls of all his converts; but whether he was present or absent, he tells them that each one, taking the whole armour of God, must fight the good fight for himself.

No one could then confess faith in Christ without suffering persecution, and being in danger of death from unbelieving Jews and ignorant Pagans.

Evils of every kind beset the first Christian warriors: with watchful vigilance they must circumspectly overcome or avoid them all.

Having done all, they must *stand;* but they were not required to stand in their own strength, for the context says, "It is *God* that *worketh* in you both to will and to do of his good pleasure" (verse 13). They had then in the Church, *in a way we have not now,* the presence and power

of the Holy Spirit, who dispensed his gifts "to every man severally as He willed" (1 Cor. xii. 8–11). They were miraculous, and nine in number.

PHILIPPIANS iii. 11.

"If by any means I might attain unto the resurrection of the dead."

IT is impossible to believe that Paul only refers here to the *first* resurrection, which is common to all.

We think he ardently aspired to the *throne of martyrdom* for the following reasons:—

His arduous work as an Apostle was not yet finished, so he pressed forward as one running a race (1 Cor. ix. 24–27), to fill up what remained for him to do, before obtaining the *prize* of the high calling in Christ Jesus. He desires "to *have fellowship* of *his sufferings*" by "being *made conformable unto his death*" (ver. 10): afterwards, in writing to Timothy, he says: "I am *now* ready *to be offered*" (2 Tim. iv. 6). Does not this mean being *martyred?*

The third chapter of Paul's Epistle to the Philippians relates to his own very special case: he is striving as an Apostle "to *win* Christ" in some peculiar way not required of Christians now, or Christians in general in the Apostolic Church; for it cannot be said of them that they "*win* Christ" by anything they are required to do.

All that the saints in general will receive at the *first* resurrection Paul is confident of obtaining, as he declares to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day:* and not to me only, but unto *all them also that love his appearing*" (2 Tim. iv. 7, 8).

The something more than this which seems to have been the object of his ambition, was very likely the peculiar glory or privilege promised to the martyrs of the last days to be beheaded by the Antichrist: they are to arise at the first resurrection and reign with Christ a thousand years (Rev. xx. 4).

Though Paul cannot be one of these, yet as a *martyr* he may possibly receive the same reward, because in Rev. vi. 9–11 the martyrs of former times are represented as crying for vengeance for their shed blood, and are desired to wait until their *brethren* are killed like as they were; from which it appears that all *martyrs*, as a class, may have special dignity by reigning on *thrones of their own* for a thousand years; and then reign with Christ as all the other members of his Church will do, with crowns of life and righteousness for ever and ever (James i. 12; Rev. xxii. 5).

Paul pleads he is not a whit behind the other Apostles, and we know they are to sit on twelve thrones, judging the twelve tribes of Israel.

It is thus made clear that Paul's anxiety was not what it is often said to be—viz., that he might be a partaker of the *first* resurrection: this he is sure to be, for the Scripture says, "*they* that *are Christ's at His coming*" (1 Cor. xv. 23).

See Note on 1 Cor. ix. 27.

COLOSSIANS ii. 12.

"Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead."

UNLESS the mode of administering baptism in the Apostles' days be clearly remembered, the beauty and force of this simile cannot possibly be either appreciated or understood.

Baptism at the first was administered where there was *much water*, because all converts "went down *into the water*," and were made to *disappear beneath its surface;* this signifying their *death* unto sin, and their being, as it were, *buried* with Christ.

Their appearing again above the water was typical of their becoming spiritually *alive* in Christ, and of their *rising* to newness of life in Him.

Their being completely washed with water in baptism was typical of the Spirit's perfectly cleansing power; for water could not produce (1 Peter iii. 21) faith, or the marvellous change of regeneration, which is passing from death unto life; it was wrought *by the operation of God* in the hearts of the baptized by the Spirit, before obedience to his commands made them go down into the water, whence they rose *alive* as from the dead, as truly as the body of Jesus was raised up by Him from the tomb.

"Wherefore, if ye *have died* with Christ,"* and "if ye then be *risen* with Christ, ... set your affections on things above. . . . . For ye are *dead*, and your *life* is hid with Christ in God." And "when Christ, who is our *life*, shall appear, then shall ye also appear with Him in glory" (Col. iii. 1–4). "For if we have been planted together *in the likeness of His death*,

* Craik's translation of Col. ii. 20.

we shall be also *in the likeness of His resurrection.*" "Know ye not, that so many of us" (the primitive Christians) "as were *baptized into* Jesus Christ *were baptized into His death:* Therefore we *are buried with Him by baptism into death:* that like as Christ was raised up from the dead *by the glory of the Father,* even so we also should walk *in newness of life*" (Rom. vi. 3–6; Eph. iv. 23, 24). "For as many of you as have been baptized into Christ have put on Christ" (Gal. iii. 27). "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. xii. 13).

In the Apostles' days, when there was but one Lord and one faith, there was also but one form or way of administering water baptism (Eph. iv. 5).

No doubt baptism was at first needful, because positively commanded. It was the way appointed of professing faith in the Messiah, and of entering his service; therefore nobody ever thought of refusing to be baptized, but were as willing to be so as those who sought John's baptism, or the Ethiopian ruler who, immediately after believing that in Jesus was fulfilled the prophecy of Isaiah liii., said: "See, here is water; what doth hinder me to be baptized? . . . And they went down *both into the water,* both Philip and the eunuch; and he baptized him" (Acts viii. 36, 38).

These few remarks on the *manner* of baptism are a preparation for the consideration of being "baptized for the dead." (*See* Note on 1 Cor. xv. 29, 30.)

1 THESSALONIANS iv. 15–17.

"For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

THE words in the 16th verse, "The dead in Christ shall rise first," are frequently used to teach that the resurrection of saints will precede that of the wicked dead, which is true; then from Rev. xx. 5, it is added that the wicked will not rise till a thousand years after, which is quite incorrect, for it is the "rest," or *residue* only, of the wicked dead that is spoken of there.

It is true saints in Christ will rise *first*, and not await on earth the resurrection and judgment of the wicked dead in general, which will take place at the coming of the Lord (John v. 28, 29).

Paul's meaning in this passage is, that the Thessalonians need not fear their relatives (who had died before the glorious coming which was so ardently longed for by them) would be thereby prevented from sharing in the blessedness of ascending to meet the Lord, for the spirits of "them also that sleep in Jesus will God bring with him" (verse 14); and the glorified bodies of "the *dead* in Christ," having burst from the grave, shall actually "rise *first*" into the air; after which, but instantaneously and in the twinkling of an eye, the changed and glorified bodies of the living shall accompany "the dead in Christ" from earth to heaven, and so be "ever with the Lord." (See Note on Rev. 20.)

1 THESSALONIANS V. 4.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief."

THIS verse proves the Church will be watching for Christ's coming, and will *not* be overtaken by it "as a thief in the night;" yet this direct Scripture testimony is constantly ignored and overlooked by those who know not the difference between what our Lord spoke prophetically to the *Jews as a nation* in the Gospels, and what is stated of the Church at a later period in the Epistles. Compare with Matt. xxiv. 42, 44.

Rev. iii. 3 agrees with 1 Thess. v. 4, Watch, *lest* the Lord should come as a thief. This passage speaks of the future personal coming from heaven, whence *the Church will look* for the Saviour to appear with such power as shall "subdue all things unto Himself" (Phil. iii. 20, 21).

It is clear, therefore, that it is to the wicked and unwatchful only that Christ can come, the very same day, unexpected and undesired, "as a thief in the night" (1 Thess. v. 2, 3).

The *secret* stealing away of the Church "as a thief," or the rapture of the saints before the tribulation begins, is quite unscriptural, and derogatory alike to Christ's dignity, power, and glory.

2 THESSALONIANS ii. 5–9.

"Remember ye not, that, when I was yet with you, I told you these things?

"And now ye know what withholdeth that he might be revealed in his time.

"For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

"*Even him*, whose coming is after the working of Satan with all power and signs and lying wonders."

THE last clause of the 7th verse admits of being translated thus:—"Until *he* come forth," or "until *he*" (viz., the anti-Christ) "be born out of the midst"—viz., of the iniquity (Rev. C. Molyneux); or more properly by Mr. W. Howell, thus: "He who now letteth will let, until he be out of the midst (of the heavenly places), and then shall that wicked one be revealed." (Compare with Rev. xii. 9–12).

What the restraining or letting power may be is not explained in this chapter or elsewhere, because Paul had previously taught this to the Thessalonians by word of mouth; so he only alludes to it in the 5th and 6th verses.

The *mystery* of iniquity working in apostolic days answers to the *leaven hid* in the three measures of meal, which at the *last* makes the whole sphere wherein it works *corrupt*. Out of this corruption, just before the last days, will issue *the anti-Christ*.

As to long delay, two purposes of God made this absolutely *necessary*: 1st, God's mercy to the elect Church, still gathering out; 2nd, His *national* punishment of the Jews by sending them out of the Holy Land to Gentile distance from God.

This last withholding cause will be withdrawn whenever the Jews are partially restored to their own land, for the anti-Christ will *soon* afterwards appear *amongst them.*

As, however, this long delay was quite unrevealed to the Apostles, Paul speaks of the revelation of the man of sin as near at hand. In the Apostles' days, when the devil was permitted visible power, the "mystery of iniquity" (which will culminate in the man of sin) was already working. Then came another withholding or letting power in the restraining of Satan in the parenthetic period of the Jews' absence from the Holy Land; but when the devil is finally cast out of heaven into that land, what shall hinder the revelation of anti-Christ and the great "falling away?"

We should learn one very important lesson in connection with this subject—namely, that the gathering together of the saints unto Christ (the rapture of the Church) *cannot* take place (verse 1) *till* this "falling away" and consequent revelation of the anti-Christ have *both come to pass.*

The Thessalonians were in such trouble, they thought the "day of the Lord" was actually present. If so, they asked, how came it that they were not gathered unto Christ at the very beginning of it? Why were they on the earth still? Had the promise of ascension failed? Not at all, but they needed to be better instructed in this matter; so Paul distinctly teaches the *Church* must wait in tribulation upon earth *until* after the "falling away" and the revelation of "the man of sin," which events must both happen *first,* before the saints can be gathered up unto Christ. (See verses 1–4.)

The same glorious coming of the Messiah that will end the Church's trials on earth will *destroy* "that wicked" by "the *brightness* of his coming." Needless, therefore, were

the fears of the Thessalonians that the day of *appearing* had *come;* and yet they were not *saved* by ascension out of trouble.

Perhaps it is the last clause of the 7th verse that has caused the very erroneous teaching of some Plymouth Brethren, that after what they call the *secret* rapture of the Church the *Holy Spirit* will be entirely withdrawn from the world.

The salt of the earth being thus, as they say, withdrawn, the world till the coming of the Messiah will be left without any presence of the *Holy Spirit* during the awful prevalence of evil in the 1260 days of the anti-Messiah's reign.

On the contrary, instead of *the Holy Spirit* being *withdrawn* before that time of greatest trouble begins in Israel's land, it is then and there that it is specially promised, for "when the enemy (anti-Christ) shall come in like a flood, the *Spirit* of the Lord shall lift up a standard against him" (Isa. lix. 19).

It is in those days that the sealing by *the Spirit* of the 144,000 Israelites will take place, and the great multitude from among the Gentiles, which no man could number, will be gathered up by martyrdom into superheavenly glory. (See Rev. vii.)

It will also be in those days that the godly Jewish remnant (to be blest upon the land and dwell therein for ever, Psa. xxxvii. 29) will pray for the clean heart and right *spirit* (Psa. li. 10) promised to the Jewish nation in Ezek. xi. 19, 20; Ezek. xxxvi. 25–28, and will receive the blessing; for *then* will the *Spirit* of grace and of supplications be *poured out* upon the house of David, and upon the inhabitants of Jerusalem. (See Zech. xii. 10; Joel ii. 28, 29; Ezek. xxxix. 29.)

1 TIMOTHY i. 15, 16.

"This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."

"MUCH as I regret to deprive preachers of an argument, I am constrained to say I do not think that Paul styled himself '*the chief of sinners.*' The passage so rendered is one of the many instances to be regretted in which the same word in the original is rendered in two ways in the same passage. There is no more reason for rendering '*πρῶτος*' *chief*, in verse 15, than for rendering '*πρώτῳ*' 'chief,' in verse 16. In the latter verse the Apostle clearly means to say that he was the first example of a prominent opposer of Christ being anointed; and in like manner, in the 15th verse, he styles himself '*the first*' of saved sinners.

"That he did not regard himself as the greatest of all sinners is shown in verse 13, where he says that, although he had been a persecutor, a blasphemer, and a scoffer, he obtained *mercy* because 'he *did it ignorantly in unbelief.*'

"I would not detract one iota from Paul's humility, or from the free unmerited mercy of his conversion when I contend that he could not, in the same breath, have said that he obtained mercy because his opposition was the effect of ignorance, and that he was the chief or greatest of sinners. He might well regard himself as the foremost or most signal example of a sinner saved by Christ; but the context, and other passages, as Phil. iii. 4–6, show plainly that he did not regard himself as the greatest of all sinners."—I. G., from *Christian Advocate.*

"Granting that the word "*πρῶτος*" rendered "*chief*" might have been rendered both in verse 15 and in verse 16

first or foremost, it is surely plain as ever that Paul's object was to show that the Lord Jesus had given in his case such an example of long-suffering patience and overflowing love as should encourage the most guilty sinners to believe to the saving of their souls.

"But as Paul's experience was extraordinary and exceptional, inasmuch as he was called to be an *apostle* after having been the bitterest persecutor of the Church, "it is *exaggeration* to teach as if every person, young or old, should consider himself as the *chief* of sinners."

"When this phrase occurs, as it often does, in the diaries of persons who, by Divine grace, have been singularly preserved from temptation to evil, it seems to involve, more or less, of *unreality*."—"Study of the Bible."

I TIMOTHY ii. 1–4.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

"For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

"For this *is* good and acceptable in the sight of God our Saviour;

"Who will have all men to be saved, and to come unto the knowledge of the truth."

WE must observe when Paul wrote to Timothy, that prayer should be made "for *all men*" because God willed that "all men should be saved," the Apostle was giving directions for the primitive Apostolic Church, without revelation concerning the long interim period between its first and last days; so that the "due time" (ver. 6) when God willeth "all men to be saved and come to the knowledge of the truth," appeared to Paul so very near at hand that he gave Timothy charge of the flock "until the appearing of our Lord Jesus Christ." (See Note on 1 Tim. vi. 13, 14; and 2 Tim. iv. 1, 2.)

And as he goes on to specify the reason why the pagan kings and rulers of his day should be prayed for (that Christian converts might be allowed to lead quiet and peaceable lives in all godliness and honesty), we have proof in this passage of Scripture, that the Church as it is now under nominally Christian kings and rulers, was not at all present to Paul's mind.

The prayer he prescribed deprecates the persecution which the whole Church had experienced, and the Apostle in particular, ever since his conversion, at the hands of all in authority, pagan kings, Roman governors, unbelieving and persecuting Pharisees, who must be the kings and governors alluded to in Rom. xiii. 1–4 and 1 Peter ii. 13, 14, because the apostle Peter says in the same Epistle "the end of all things is at hand, be ye therefore sober, and watch unto prayer" (1 Peter iv. 7).

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1 TIMOTHY ii. 15.

"Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

THIS verse has occasioned much perplexity to commentators, for it is not consistent with the experience of eighteen centuries, that truly religious women have had any immunity from death in childbed over the most irreligious of their sex.

The New Testament gap explains this difficulty; and this verse makes apparent Paul's consciousness of the miraculous power with which he and the other Apostles were endowed for the strengthening of the primitive Church.

This promise, and power to make it good, is akin to that of *saving* (or healing) the sick on condition of repentance and confession of sin; but it only applied to

true Christians, and even then its realization was made contingent upon their remaining steadfast in the faith—adorning it by their lives and conversation.

This opportunity may be taken to remark that, although Paul knew some infants would be born in the short period recognized in Scripture between his own days and the second coming of Christ, not a word is anywhere to be found in reference to their baptism: for these most sufficient reasons—1st, infants could not *believe* in Jesus; and 2nd, the Lord would come so soon (*to that generation*, Matt. xxiv. 34) there would be no time to baptize them as *adults*.

1 Tim. ii. 15 is sometimes translated "But she shall be saved by *the* child-bearing"—meaning women in general shall be saved (or obtain salvation) through the child-bearing of the Virgin Mary, by Jesus the woman's seed.

But surely this is a very strained interpretation, although Eve is referred to in the preceding verse, for how does it agree with the context following—viz., the promise to the women of Paul's time *if* "*they continue* in faith, and charity, and holiness, with sobriety?"

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1 TIMOTHY iii. 15.

"The house of God, which is the church of the living God, the pillar and ground of the truth."

WHAT other testimony than this is needed to prove that what is said of the Spirit, the spirit of *truth*, is not written in a general way to *all* Churches, in *all* places, and *all* times, but to the Apostolic Church, the *one body* of Christ, composed of Jews and Gentiles in the land of Israel and the surrounding countries in the Apostles' days? Scripture

testifies that *that* Church *was* "the *ground and pillar* of the truth"—that *it* was "the household of God," Jews and Gentiles "builded together an habitation of God *through the Spirit*" (Eph. ii. 19–22).

Who dare say this of any Church *now*? after considering the changes that have taken place in more than 1,800 years, and all the evil that has wrought like *leaven* in every demomination?

Behold the lamentable state of the Scripture-loving and singularly *unworldly* Plymouth Brethren, who assume to be *the one body still* (the only one) "the present testimony," "the *pillar* and *ground of the truth*," taught and directed by *the Spirit Himself!!!* and yet they are now so divided into parties, so broken up into fragments with very sharp edges, they will hold no communion with each other—no, not even at the Lord's Table.

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1 TIMOTHY iv. 8.

"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

IT is here the Apostle's object to enjoin holiness (or godliness) upon all saints; but is it true that all believers in his days had "the promise of the life that *now is*, as well as that which is to come? Were they not told that in *this life* they should suffer persecution, and that through much tribulation they should enter into the kingdom of God?

To answer this inquiry we must comment upon Exod. xx. 12 and Mark x. 28–30, for these passages of Scripture most likely contain the *promise* to which Paul refers; as also the following texts: "He that hath pity on the poor lendeth to the Lord; and that which *he hath*

given will he pay him again" (Prov. xix. 17). "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments: his seed shall be mighty upon earth: the generation of the upright shall be blessed. Wealth and riches shall be in his house: and his righteousness endureth for ever" (Psa. cxii. 1–3).

All God's promises in the Old Testament were given to Israel, and could only be performed to the faithfully obedient to his laws whilst in their promised land. No promise held good to the disobedient even when there, if they did not *live godly* and keep God's commandments.

The first commandment with *promise* is, "Honour thy father and thy mother, *that thy days may be long in the land* that the Lord thy God giveth *thee*" (Exod. xx. 12). Here there is an obvious reference to *life* and its prolonged continuance *in the land of Canaan* in case of obedience; afterwards it was so fulfilled that it is recorded, "I have been young and now am old; yet have I not seen the *righteous* forsaken, nor his seed begging bread" (Psa. xxxvii. 25): when however the Lord's chosen people were thrust out of *that land* on account of national sin they suffered need of every kind.

Mark x. 28–30 was addressed by the Messiah to the Jews in Judea at that very special time when he invited them to follow him in person from place to place, teaching them as if the *kingdom* (or next world) was very near "at hand;" "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or *lands*, for my sake and the Gospel's (*of the kingdom*), but he shall receive *now in this time*, houses, and brethren, and sisters, and mothers, and children, and lands, with *persecutions;* and in the world to come eternal life.

The difficulty in 1 Tim. iv. 8 lies in its being addressed to members of the celestial sphere of the coming kingdom,

for what had they to do with what Jesus said to the Jews of the *earthly* calling, before that earthly kingdom was rejected and before the Lord's purpose concerning the *Church* was made known?

We feel assured the answer is to be found in Paul's constant *habit* of illustrating and confirming all his teaching to the Church by quotation of Old Testament Scripture and promises in the New regarding the Gospel *of the kingdom* to the Jews—for if *godliness* was *profitable* to men of that earthly calling, how much more must it have been so to saints of the *heavenly!*

In the Apostles' days there were persons who contended that "*gain* was godliness," knowing that previous to those persecuting times godliness had been the procuring *cause of gain*—that *gain* had been the reward of keeping Jehovah's statutes and commandments (1 Tim. vi. 5, 6).

Against these persons, Paul wrote to Timothy "from such withdraw thyself; but *godliness* with contentment is great *gain* . . . . for the love of money is the root of all evil" (ver. 10): and to Titus he wrote, "denying *ungodliness* and worldly lusts, we should live soberly, righteously, and *godly* in this *present world* looking for that blessed hope, the glorious appearing of the Great God our Saviour Jesus Christ (Titus ii. 12, 13).

And had not Peter also the Jewish promises quoted above in his mind, when, in writing to believers in Jesus, he quoted from the 34th Psalm—"he that will *love life and see good days*, let him refrain his tongue from evil and his lips that they speak no guile" (1 Pet. iii. 10): warning them in the same Epistle that naught but *persecution* and *fiery trial* awaited them *in this world;* exhorting them to live in it "*as strangers and pilgrims*" for the short time it would last before its regeneration and transformation into a new world at the coming of

Christ—for he added "But the end of all things is at hand; be ye therefore sober, and watch unto prayer" (1 Pet. iv. 7, 12, 13).

Consequently, is it not obvious that the *church* had no promise of *the life that now is*, but "exceeding great and precious promises of that which is to come" (2 Pet. i. 4).

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1 TIMOTHY iv. 10.

"We trust in the living God, who is the saviour of all men, specially of those that believe."—[*See* also 1 Tim. ii. 4, 6].

THE little word "*all*" is used in Scripture with great limitation. This should be carefully observed, for its consequences are very important.

There is, indeed, a time coming when Jehovah-Jesus will be the Saviour of *all* men—a time, we hope, not now very far distant—when he will come again to Zion, bringing *salvation* with Him *for all people.*

At his glorious second advent He will finish the transgression of Israel, make an end of *sin* (of Israel's *national* sin and iniquity), and bring in everlasting righteousness for his chosen nation (Dan. ix. 24). He will then "ask the heathen for his inheritance," and by making converted Israelites "as *dew*" among the Gentiles, He will bring *all* nations to the knowledge and service of Jehovah.

Thus *universal* salvation and *universal* blessing will be the consequence of the "rising of the sun of righteousness with healing in his wings" (Mal. iv. 2): healing for all Israel's wounds and bruises and putrefying sores; healing for the vices and ignorances of all heathen nations; healing for the world's curse, and for creation's groans and misery; but, above all, will the Saviour bring *special* blessing for "those *that believe.*"

"Those that believe" are the Church, the elect body of Christ, gathered out in all dispensations, to special honour and special service: to union with the Saviour in the new heavens (John xvii. 20–24) received up into glory, to live and reign with Him in the heavenly city, New Jerusalem, for ever and ever—partakers of his throne—heirs and joint-heirs with Him of the heavenly kingdom—all things are *theirs*, for they are Christ's, and Christ is God's (Rom. viii. 17; 1 Cor. iii. 21–23).

Surely, then, looking forward to the Redeemer's kingdom, Paul might well say that Christ is the Saviour of *all* men—specially of *those that believe;* but it is quite different with regard to past and present dispensations of election—in them He is not the Saviour of *all* men, and it is contrary to truth to say so, as many do.

Scripture enables us to point out many wicked men who will *not be saved*—viz., Judas, and the Jewish blasphemers of the *Holy Ghost*, not to be forgiven either in this world or the next, who are the anti-Christs of the *first* days, "ordained to this *condemnation*" (Jude iv).

The false teachers of the *last* days who shall bring upon themselves *swift destruction.* The beast and the false prophet, who are to be cast *alive* into the lake of fire and brimstone, prepared for the devil and all his angels (Matt. xxv. 41; Rev. xx. 2, 3, 10), together with all who receive the mark of the beast (anti-Christ), and worship his image (Rev. xiv. 9–16; xix. 19, 20.

The work of salvation will be very great—so great as to glorify God and satisfy the heart of the Saviour. "He shall see of the travail of his soul, and be satisfied."

In the meantime, "There is *life* in a *look* at the crucified one," and we may rest assured that "the dimmest eye that ever looked to Christ is now in glory."

It is the blood of Jesus alone that saves from hell, and not the orthodoxy of our faith. This should be very consoling to those who know all the mistakes that have been made, even by the best men and the best theologians, about the everlasting punishment of the wicked.

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1 TIMOTHY vi. 13, 14, and 2 TIMOTHY iv. 1, 2.

"I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

"That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."

"I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

IT has not been observed, as it might have been, that charge is given to Timothy and the elders of the flock *until the day of the Lord's appearing* to judge the quick and the dead, and to set up *his kingdom.*

"Explain it as we may, it is unquestionable that the first Christians lived and died fully expecting that the Lord would return *immediately* and take unto Himself the kingdom. One scarcely sees, indeed, how they *could* have believed anything else. Had not all the prophets spoken of the *triumph* of Christ as if it were to take place *immediately* after his humiliation? as if these two thoughts, 'a man of sorrows,' and 'Emmanuel God with us'—thoughts which it must have been impossible for them to combine or harmonize—would nevertheless be *one?* as if the crucifixion and the coronation of Messiah were, so to speak, to touch each other?

"Again, had not John heard the Lord say to Peter regarding himself, 'If I will that he tarry *till I come* what is that to thee?' And did not this at least *imply* that the coming referred to *might* possibly take place during his lifetime? Did not his greatly prolonged days seem to encourage such an expectation? Further, had not Paul and Peter, and all the Apostles, with one consent, presented this '*coming*' as the great motive to watchfulness and to holiness? So far, then, from our finding cause to marvel at the prevalence of a belief in the immediate return of the Lord, the wonder would have been had any other *hope* been prominent in their minds (compare John xvi. 16 with Heb. x. 37, 25).

"How shall we explain this state of things? Were the first Christians *deluded* by apostolic men, who were themselves in this matter deluded by God?"—Dunn.

Impossible! The truth is, more than 1,800 years were unrevealed to the Apostles (Acts i. 7), and are passed over almost as if they did not exist. "*The last days*" are always spoken of prophetically as closely joined to apostolic time. For this reason: prophecy has only to do with God's *one* chosen nation; with others only as they are connected with the Jews, and never speaks of them when they *are not in their own land.*

In that nation was a Jewish Apostolic Church, into which Gentiles were grafted. *They* did not become a church by themselves: even yet they are only an *election* from among the Gentiles added to the wild olive branch which was grafted into the Jewish Church at Jerusalem in the Apostles' days.

Since the dispersion of the Jews, and the Romans took "away their *place and nation,*" prophecies concerning them cannot be fulfilled. Scripture waits for their partial restoration to the Holy Land. Then their prophetic history, both as a Church and nation, will speedily be

resumed, and unfulfilled prophecies accomplished in the great anti-Christian persecution of the *last* 1,260 *days.*

The period therefore of the Jews' dispersion must be *parenthetic,* and not being mentioned in Scripture cannot be the dispensation of the *Spirit,* as has been supposed. This should be easily seen from its *evil character.*

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2 TIMOTHY i. 10, 11.

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

"Whereunto I am appointed a preacher . . . . of the Gentiles."

How can it be said that death is abolished, when it reigns universally still?

To this we reply, it is not what is called natural death that is abolished, but the *second* death to those who believed in the Messiah, who said to the Jews "If a man keep my sayings, *he shall never see death,*" yet all the Jews he spoke to died naturally (John viii. 51).

How did the Messiah bring life and immortality to light, when by Old Testament Scriptures the Jews expected resurrection to the enjoyment of an *everlasting* kingdom.

To bestow "eternal life" upon the redeemed was the purpose of God "before the world began;" but it was no further revealed in Old Testament time than that *longevity* should be restored to the saved children of Israel when established as a nation for ever in an *everlasting kingdom.* It was promised "they shall *long* enjoy the work of their hands" (Isa. lxv. 22).

When the Messiah preached the Gospel to the Jews "eternal life" to men *individually* was his constant promise, and the gift he bestowed upon his followers: they passed

from *death* unto *life* whenever they owned him to be the Messiah and the Son of God.

We may therefore say that for the Jews Jesus brought "life and immortality to light," not only, as is often asserted, in contradistinction to the comparative obscurity of the Old Testament revelations, but also in contradistinction to *death.*

It is easy to prove Paul's statement with regard to Gentiles, for they were just before his day "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. ii. 12). By "the Gospel of the *grace* of God" (Acts xx. 24), given specially to Paul to be preached *to the Gentiles,* the Saviour abolished death for *them* (the *second* death) and brought *life* and *immortality* to light, of which till then they were *in perfect ignorance.*

But it may be asked, "Were not *all* men by nature *immortal?*"

We answer, No: *life,* that is to say "*eternal life,*" is not in man's natural constitution; it can only be obtained in Christ, who *alone hath immortality.*

The *second* death came upon all men to condemnation by the sin of the first Adam; by the righteousness of the second Adam *life eternal* comes upon all believers, who shall reign with him in super-celestial glory for ever.

If eternal life was the natural inheritance of man at creation long ages before the Gospel was generally proclaimed, the Gospel could not have brought it to light: and if immortality be a peculiar and special privilege conferred on some men, which it is, for the Gospels teach that certain Jews had *life,* and certain others had not *life* (the distinction between the two classes being, the one had the Son of God, and the other had him not), then most clearly *all*

men have not immortality either constitutionally or otherwise.

If we should apply the abolition of death in this passage of Scripture to our present mortality (as many people do), we learn, that by the Gospel's good news of the Saviour's death and resurrection, there is a time coming when "*Death* shall be swallowed up in victory" (1 Cor. xv. 53, 54). The abolition of death's reign is secured by Christ's resurrection from the dead; and it may be said he *then* abolished death and brought life and immortality to light *by his resurrection from the dead*, being the first-fruits of them that slept, the beginning of that "victory" in which *death* shall be swallowed up of *life*, for "then shall this mortal have put on *immortality*."

All difficulty is taken from this verse when we recollect the inspired Apostle was made to see the two advents of Christ so close together, that here he wrote concerning the abolition of death as if the victory over death by the resurrection of saints would be the almost immediate consequence of the Lord's triumph over death and the grave: thus he declared that death was "*abolished*."

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2 TIMOTHY ii. 25, 26.

"If God peradventure will give them repentance to the acknowledging of the truth;

"And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

THE captives were the *blinded* Jews and the Gentiles in the Apostles' days; all "without the Church," all that heard and yet were not converted into it, whom the Scripture speaks of as "the whole world lying in the wicked one" (1 John v. 19).

It then appeared as if men were snared and taken captive by the devil at *his will,* but his manifested power was only permitted in order that God's purposes of mercy in redemption might be wrought out; his grace to the Gentiles (still gathering into the Church), requiring the continued blindness of Israel, the excision of the natural branches for a time" (Rom. xi. 17), and the continuance of the blinding power of Satan, of "whom" Paul says, "the God of this world hath blinded the minds of them *which believe not,* lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. iv. 4).

It was seen in *those* days how Satan laid snares, by which he took men captive—a pious writer says "I will not add '*at his will,*' for I do not think that to be the true reading of the passage. It was *God's will* that those captives should, by repentance *given by God,* be recovered out of the snares of the devil."

He has not that power over men just now in this parenthetic period between the miraculous times of the Apostles and the *last days*: but when these *last days* are begun, then Satan is to be cast out of heaven into the *land* (of Israel), "having great wrath because he knoweth that he hath but a short time" (Rev. xii. 12) to torment and deceive men, before he will be chained, bound, and trampled under foot by the coming of "the great God and Saviour" of "all men—specially of them *that believe*" (1 Tim. iv. 10).

HEBREWS ii. 9–11.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

"For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

"For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren."

2 CORINTHIANS v. 15.

"And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

1 JOHN ii, 2.

"And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world."

1 TIMOTHY ii. 4–7.

"Who will have all men to be saved, and to come unto the knowledge of the truth.

"For *there is* one God, and one mediator between God and men, the man Christ Jesus;

"Who gave himself a ransom for all, to be testified in due time.

"Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity."

THE 1st passage concerns the Church alone, and not mankind in general. Therefore, the expression "*every man*," in verse 9, means "the many sons unto glory," and the "sanctified brethren" of verses 10 and 11, brought into oneness with the Captain of their salvation. 2nd, But it is said here that "Christ died for all," and so an argument for universal atonement is falsely raised upon these words, which, taken with their context, expressly limit Paul's argument to those which "*live*,"

those who "*should not henceforth live unto themselves, but unto Him which died for them* and rose again (2 Cor. v. 15). Does this describe universality in the Apostles' days or in ours?

If Christ died for *all* men, and *all* men are *not saved*, then his death is made of *none effect* to as many as are *lost*. The truth is, some men are lost, for Paul testifies, "We" (the Apostles) "are unto God, a sweet savour of Christ in them that are saved and in them that *perish*: to the one the savour of *death* unto *death* (meaning 'the *second death*,' Rev. xx. 14), and to the other the savour of life unto life" (2 Cor. ii. 15, 16).

3rd, There is another verse insisted on by universalists in favour of *all men* without exception being saved: "And he is the propitiation for *our* sins" (believer's sins): "and not for *ours* only, but also *for the whole world*" (1 John ii. 2). The words "the sins of," inserted by translators, do not occur in the last part of the verse. It teaches that Christ has not only redeemed most men, but the *world* also: in Eph. i. 14 it is called his "purchased possession," and it shall yet show forth his glory: for "God so loved the *world* that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" and "God sent not his Son into the *world* to condemn the world; but *that the world through Him might be saved*" (John iii. 16, 17).

The Saviour came to redeem mankind:* when "He sees of the travail of his soul, and is satisfied," we shall know the almost unlimited extent of his great and effectual atonement. We have erred much in dividing all men, in all dispensations, into but two classes, the saved and the lost, the first few and the last many.

4th, The reason why Scripture sometimes speaks as if Christ was the Saviour of all men is, that it has "Sal-

* See Note on 1 Tim. iv. 10.

vation was of the Jews" only, but when it was extended to the Gentiles also, then salvation is said to have come to "*every man*" and to "*all men*," meaning to both Jews and Gentiles. This is quite confirmed in 1 Tim. ii. 4–7, "who will have *all men* to be saved," and "gave himself a ransom *for all*, to be testified in due time, whereunto I am ordained an Apostle, a teacher of *the Gentiles*."

HEBREWS ii. 14, 15.

"That through death he might destroy him that had the power of death, that is, the devil;

"And deliver them who through fear of death were all their lifetime subject to bondage."

THE devil had power to *introduce death into the world*, by tempting our first parents to commit sin against God; but we must not suppose he ever had power, of his own will, to inflict death upon any man.

On account of sin, *God* inflicted the penalty of death and the curse* upon Adam and Eve and all their seed.

This punishment for sins includes both death temporal and death eternal.

The Saviour's death does not save any man from death temporal: so it is death *eternal* (which is the *second death*) that he saves them from, to whom he gives *eternal life*.

Temporal death must be endured by all men in their own persons as the wages due to sin (Rom. vi. 23). In all cases it is sent by God, and not by Satan. His power has never been independent of the Creator's, and has been manifested only at particular times and places in connection with certain events and people, that God may at the last over-rule them for his own glory and his creatures' good.

* Rom. v. 12.

Verse 15, Jesus died for the Jewish *nation* (John xi. 50, 51), to redeem them that were under the law; because from its curse upon every transgression or omission of its enactments, it held all the Jews in bondage from fear of death, which it threatened, and exacted; and which it inflicted upon their sin-bearing but most righteous Surety.

If the devil ever possessed more power in respect of death than bringing it into the world at first, it was wrested from him at the Cross by Christ, for the risen Saviour declares of himself, "All power is given unto Me;" "I am He that liveth and was dead, and behold I am alive for evermore, and have the *keys of hell and death*" (Rev. i. 18).

This passage is usually regarded as parallel to Romans xvi. 20, "And the God of peace shall *bruise Satan* under your feet shortly." From them both we might argue the final *total destruction* of "the *devil*" were it not for Rev. xx. 10, which declares he is to be tormented for ever and ever in the lake of fire and brimstone. This, then, is the sort of *destruction* in reserve for him; and as to destroying his *works*, "the point to be observed is, that the great agency for the destruction of *Satanic* power is *death*—Christ's own sacrificial death. This is admitted by all. But it may be asked, Can *Satan* or *Satanic works* be said to be destroyed, if only an elect church be snatched from his hold? If ordinary views be correct, death, so far at least as the great proportion of the race is concerned, but consummates *the triumph of Satan*, since it passes an overwhelming majority of all who have ever lived, into his kingdom for ever."—Dunn.

Bishop Beveridge, interpreting a similar passage—viz., 1 John iii. 8, "The Son of God was manifested, that he might *destroy* the *works of the devil*," explains it to mean simply this, "that Christ was manifested to undo all that

the devil had done, by recovering *mankind* out of that sinful state to which the devil had brought them." This He will certainly do at "the *restitution* of *all* things," when He will "make all things *new*," bruise *Satan*, and bring in universal salvation; that universal salvation which will be enjoyed by all redeemed into his superheavenly Kingdom; and all who will inhabit the regenerated world during the endless ages of eternity.

Christ at his first advent destroyed the works of the devil, by healing the sick and raising the dead, which beneficent acts were earnests of the perfect way he will finish the bruising of Satan, and the undoing of all his works, at His second coming—and then will it appear that He is the Saviour of all men (except the wicked and obdurately impenitent), specially of them that believe." (*See* Note on 1 Tim. iv. 10.)

We admit that the devil is the author of death inasmuch as he introduced sin into the world, and through sin, death: and as he is in this way "him that had the power of death, so he is the author of disease, which is just a form of death.

His power in our Saviour's time is well proved by what is said of the daughter of Abraham, bound by Satan for eighteen years, loosed on the Sabbath-day (Luke xiii. 16); but the difference between those days and ours now, must not be lost sight of.

Jesus often loosed them that were bound, and performed his miraculous cures on the Sabbath-day, because it is a type of his blessed kingdom when he appears as the *Healer of Israel*, and Regenerator of all creation.

HEBREWS v. 4.

"No man taketh this honour unto himself, but he that is called of God, as *was* Aaron."

"THAT Papists, and those who with them hold apostolical succession, should apply this passage to the call of the ministers of the Gospel, is not surprising; but it is scarcely consistent in those to do so who utterly deny that doctrine, and repudiate the name of priest (in its Old Testament signification), as belonging to none but the successive priests of the Levitical order, and the One Great High Priest, after the order of Melchisedec.

"The whole context shows that it is to this alone the passage in question refers, and the Apostle does not even speak of his own and the other Apostles' *direct call* from God himself, as in any degree standing on the same ground; much less should those do so who, though they may be *inwardly* called of the Holy Ghost, are *externally* set apart by fallible *men only;*" . . . . "for they are in no way whatever distinguished above others, except by the possession of an *office*, to which they have been presented or elected by mortals as fallible as themselves."—Dunn.

HEBREW vi. 4–6.

"For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

"And have tasted the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame."

WE have stated elsewhere that the New Testament gap removes the greatest *doctrinal* difficulties. Let us try if it does so here.

Read in connection Heb. x. 26–29.

To fall away from the faith was in apostolic time possible, as we see by the shipwreck made of faith by Hymenæus and Alexander, whom the Apostle Paul was empowered to deliver unto Satan to be corrected (1 Tim. i. 19, 20); and in *those days* there was a sin unto *death*, the forgiveness of which was not to be prayed for (1 John v. 16).

We *now* say truly, it is impossible for those who have experienced regeneration of *heart* by the Holy Spirit ever to fall away finally; but it *was* possible in apostolic days for Jewish believers in Jesus as the Messiah, to fall from grace back into Judaism, or fall from the grace of God. (*See* margin Heb. xii. 15.)

Paul, therefore, declared that in *those days* it was "*impossible*" for Jews who had tasted "the good Word of God" (perhaps at Pentecost), and *seen* the "powers of the *age to come*" (meaning signs and miracles, Mark xvi. 17, 18, 20; Heb. ii. 4), *and yet have fallen away, to renew them* again to repentance; seeing they *are crucifying* to themselves the Son of God afresh, and *putting* Him to an open shame.—Henry Craik's amended translation.

The Apostle earnestly exhorts the Christianized Hebrews, to whom his epistle is addressed, "to hold fast the profession of our faith without wavering, so much the more as ye see the day approaching;" and adds, "For if *we* sin wilfully after that *we* have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which is *about* to devour the adversaries" (Heb. x. 26, 27).—Craik.

Paul's argument is twofold: 1st, there can be no other sacrifice, for the Lord *once* offered cannot be crucified again; 2nd, there will be *no time* to repent, "for the Lord is *at hand*" (Phil. iv. 5); "the night" (of His

absence) "is far spent; the *day is at hand*" (Rom. xiii. 12).

"Wherefore," say other Apostles, writing to Christianized *Jews*, "gird up the loins of your mind, be sober, and hope to *the end* for the grace that is to be brought unto you at the *revelation* of Jesus Christ" (1 Pet. i. 13). "Be ye also patient, stablish your hearts, for the coming of the Lord *draweth nigh* . . . . behold the Judge standeth before the door" (James v. 8, 9).

As in the gap, or parenthetical period in which we live, there are no manifestations of the miraculous "powers of the age to come;" is it not evident that the sin referred to in Heb. vi. 4–6, cannot *now* be committed by Gentile Christians who understand the difference between their "*super*-heavenly calling," Heb. iii. 1 (*see* the Greek), and the earthly calling and earthly promises of the Jewish *nation*, to be realized on the regenerated *earthly* portion of the Redeemer's "kingdom of heaven."

HEBREWS vi. 6.

"Seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame."

THE right translation of this passage is, ... "seeing they *are crucifying* to themselves the Son of God afresh, and *putting* him to an open shame."

This corrected rendering keeps this verse to the *time* in which the epistle was written, and to *the people* to whom it was addressed—viz., the converted *Hebrews* of Paul's own day, not to the Church in general, for Gentiles never were emancipated from the law of Moses. *See* Note on Heb. vi. 4–6.

We return to this text, that we may prove there is such a thing as *exaggeration* of God's Word, and that its

effect is to bring the minds of loving believers in Jesus into trouble.

For instance, are we right now when we suffer the guilt of having crucified the Lord to be charged against each one of *us?* This is often done by evangelical and spiritually-minded preachers, who continually accuse all who hear them of this most awful crime.

Nobody who lives now did it *in very deed;* but the Jewish people *actually committed it.**

By faith, all believers now have the privilege of *laying their sins on Jesus;* but the just God, who is still punishing the Jews *as a nation,* for this crowning sin of crucifying Jesus and blaspheming against Him (1 Thess. ii. 15, 16, Acts vii. 52), will never charge it against Gentiles in this dispensation, either nationally or individually.

Whilst endeavouring to point out this error, we fail not to admit that by the mercy and electing grace of God, such teaching has been blessed to many sinners, who, feeling the hatefulness of the sins they really had committed, knowing that their guilt has been washed away *in the blood shed long since at Calvary,* never so much as thought of repelling the charge of having been actually accessary individually to the crucifixion of their Lord *by nailing his body to the Cross.*

Faith is a free gift, and salvation is of free unmerited favour. Just as we are irresponsible for having come

* Peter accused the Jews at Jerusalem of the murder of the Prince of Life. And hence some infer that the preacher should charge this consummate sin upon all men, and not press upon them their own individual transgression. But did not the appeal of Peter at Pentecost derive its pungency from the fact that those very persons had been concerned in crucifying the Lord of glory? so that when they remonstrated with the Apostles, "Ye mean to bring this man's blood upon us," they did but inconsistently echo their own imprecation, "His blood be upon us and upon our children."

into being, so are we irresponsible for the death of the Redeemer, which some individual Jews and Gentiles in a former dispensation accomplished with wicked hands by the determinate counsel and foreknowledge of God.

The *pardon of our sins* (ages before they were committed) by the great sacrifice offered up once and for ever, cannot and does not implicate us in the *act of effecting it;* therefore, let us enter more fully, with thanksgiving, into the blessedness of our position, and praise God, each one of us, that we were not appointed to do this deed.

A tract, by the Rev. Dr. Andrew Bonar, charging the crucifixion of Christ upon all men, was some years ago freely circulated in Glasgow, in a time of so-called "revival," but rather of real conversion, and passing from death unto life.

"Although the result of what is ordinarily called 'Revival preaching' is unquestionably very often the conversion of sinners, and sometimes the awakening of entire neighbourhoods to the consideration of the things that belong to their eternal peace, it is generally produced by such *exaggeration* of Scripture as we now cite from the address of a recent revivalist:—'God *now* commandeth all men everywhere to repent'—to delay is to die.' 'The Spirit of God is now moving over our own town or city; if suffered to depart, the day of grace is probably gone for ever.'

"Again and again is the sinner told that 'if the law was hard to the disobedient, the Gospel is harder;' that 'if they who despised Moses' law perished without mercy under two or three witnesses, much less shall they escape who have trampled under foot the Son of God, and done despite unto the Spirit of Grace.'

"In vain does the distressed man plead the mercy of

God; the answer is at hand—'He that believeth not is condemned already'—'The wrath of God abideth on him.' 'Every principle of the Gospel witnesses against him a deeper damnation. Every bowel of tenderness which the Gospel opens to him only proves him more worthy of hell. The man must repent and submit, and as long as he refuses, there is no law or Gospel in the universe, which God has promulgated, from which a single word of consolation can lawfully be read to him.'"

(The subject of the exaggeration of Scripture is to be found in a Note on Acts xvii. 30; Heb. x. 28, 29; and John iii. 18.)

HEBREWS x. 4.

"For *it is* not possible that the blood of bulls and of goats should take away sins."

THIS text, taken by itself, is liable to be greatly misunderstood. It occurs in an Epistle to Christianized Hebrews to whom *expiatory* sacrifices were "done away" by *faith* in Christ.

"It is perfectly true that the blood of bulls and of goats could not put away or atone for sin, neither could the blood of anything else atone for and put away sin, not even the blood of the incarnate Word, unless it had been *so* appointed, and therefore graciously accepted as an atonement by God.

"The sure pardon of sin, accompanied with the restoration of the sinner to the Divine favour, is always an act of *grace*, no matter what the atonement may be, as the condition required."—Rev. John Oxlee.

Paul's argument in Heb. x. 4 is, For it is not possible that the blood of bulls and of goats should take away

sins "*once for all*" and *for ever* by *one* sacrifice like Christ's (ver. 10, 12, 14).

One part of Paul's epistle to the Hebrews must not be allowed to contradict another, nor any part of God's word. It is declared in Num. xix. 9 that the ashes of an heifer sprinkling the unclean were "a *purification for sin*:" therefore Paul reasons thus: "For *if* (*since*) the blood of *bulls* and *goats* and the *ashes of an heifer* sprinkling the unclean, *sanctifieth* to the *cleansing of the flesh*, how *much more* shall the blood of Christ? (Heb. ix. 13, 14).

Paul declares it was not possible *for the church* to be *so* cleansed, after Christ *had come*, and had offered himself *once for all* for believers in his *all*-atoning blood.

HEBREWS xi. 39, 40.

"And these all, having obtained a good report through faith, received not the promise:

"God having provided some better thing for us, that they without us should not be made perfect."

MANY Christians deny that *Old* Testament saints belong to the church.

This passage of Scripture, rightly understood, teaches that *they* primarily form that body, and that New Testament saints are added unto *them*.

Consider attentively who "*us*" means in the 40th verse. Is not Paul writing to the Christianized *Hebrews* of his own days?

The cloud of witnesses in chapter xi. and Heb. xii. 1, "received *not* the promise"—viz., of the blessing promised to Abraham's seed *on the earth for ever*, "some *better thing*" "in *heaven* a *better* and an enduring substance" (Heb. x. 34), even reigning with Christ in the *heavenly* city, which the inspired Paul here reveals, being

"provided" for all the *Old Testament* saints, and for "*us*," the then converted *Jews*.

The rest of the 40th verse explains that the former—viz., the *Old Testament* saints (the spirits of just men made perfect in meetness for heaven, Heb. xii. 23) cannot be "made perfect" either in number or glory, without the latter.

Then by John xvii. 20 we find that *we* Gentiles, in due time, *through their* (the Apostles') "*word*," first spoken, then *written*, are numbered among those for whom "*the better thing*" is provided: for the promise is to you (the Jews) and to your children, and to *all* that *are afar off* (the ten lost tribes of Israel) even as *many as the Lord our God shall call*" (Acts ii. 39); and "even *us*, whom he hath called, not of the Jews only, *but also of the Gentiles*" (Rom. ix. 24).

The union of all these into *one* body was God's eternal purpose, but a purpose *hid* in *mystery* for generations and ages, *till* it was revealed to Paul by the Spirit.

The *faith* of Old Testament saints, therefore, was very different from that of the converted *Hebrews* to whom Paul wrote, who needed no more atoning sacrifices. Brought up under the law of Moses they could hardly believe their entire *justification* by faith, and needed all Paul's arguments to convince them of this—arguments all drawn from their own Jewish Scriptures.

Our faith makes *us* the spiritual seed of Abraham—but it can never make "*us*" into the Christianized *Jews* to whom Paul addressed his Epistle: or into the Church into which the Gentile wild olive *branch* was grafted (no matter how large that branch may seem to have grown) for in Acts xxvi. 16–18 Paul received a direct commission to open the blind eyes of the Gentiles that they may receive forgiveness of sins and inheritance *among them which are sanctified by faith that is in Me*:"—namely, the previously believing *Jews*.

HEBREWS xii. 22–24.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

"To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

"And to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

THE Note on Heb. xi. 39, 40 makes but few words needful on this passage.

In the preceding context Paul contrasts the position of converted *Hebrews* in his own day, with that of their forefathers under Mosaic law.

These Christianized Jews *had come* (by faith) unto the *heavenly* Mount Sion where the Lord was then, and still is, building the holy dwelling-*place* (John xiv. 2, 3) for his invisible church (the church of the *firstborn*, Col. i. 15, 18) composed of living stones gathered up from the earth into New Jerusalem—the *City* that is to "come down out of heaven from God" when the Lord has judged the world, and sets up this his "tabernacle" *over* his redeemed people Israel (Rev. xxi. 2, 3).

The innumerable company of angels is included in the "general assembly:" see this proved by the vision of heaven in Rev. v. 11; but they do not form any part of the *church of the firstborn* ones whose names are written in heaven. Luke x. 17, 20 teaches that the Lord's seventy *Jewish* disciples (believers in the *kingdom*) were *so* written.

We must recollect to whom *the Christ*, the *anointed one*, was sent. It was to the Jews. The company of believers upon whom the Spirit was poured at Pentecost in answer to promise, were all *Jews:* and the door of the kingdom of heaven was not opened to Gentiles, except in the

isolated case of Cornelius and his household, for a much longer time than is generally supposed—viz., fifteen years.

The *church* baptized by the Holy Ghost at Pentecost was the only Church of Christ, the Jewish Apostolic Church at Jerusalem.

"The church of the first-born" and "the spirits of just men made perfect," therefore, cannot here mean two such separate bodies as to have different positions and relations with regard to Christ.

In the 24th verse there is direct reference to the "*better thing* established upon *better promises*" (Heb. viii. 6: compare with Heb. xi. 40), "that they without us should not be made perfect" in the inheritance incorruptible and undefiled, and that fadeth not away, reserved *in heaven* for *you*" (Pet. i. 4), who are saints of "the *heavenly* calling" (Heb. iii. 1), and heirs of the Lord's *heavenly* kingdom" (2 Tim. iv. 18).

JAMES v. 14, 15.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

WHAT is the Apostle's meaning when he positively declares that the prayer of *faith* shall *save* the sick?

We must understand Scripture here, as elsewhere, quite literally: that *believing* prayer did *heal* the sick and obtain forgiveness of the sin for which sickness was the punishment. And we must remember the actual condition of the Apostolic Church at the time this Scripture

was written—" a condition under which some persons, as Ananias and Sapphira, were struck dead for falsehood; and others, such as those alluded to by Paul, were "weak" and " sickly," or delivered unto Satan for the destruction of the flesh (see 1 Cor. v. 3–5).

" Under circumstances like these, the elders being sent for, the prayer of faith being offered, and *the* sin on account of which the disease was inflicted having been confessed to them all, the man's *life* was saved, the Lord raised him up by sending health and cure, and the special sin, whatever it might be, was forgiven.

" But there can be no doubt that this text is often regarded as a *promise to the Church now;* that expectations of the recovery of sick persons are frequently founded upon it: and that when disappointment follows, a painful state of doubt comes over the soul, although concealed as much as possible by exclamations on the inscrutable and mysterious providences of God.

" 'But is it given to *us* as a *promise?*' I reply, certainly not; it is to us a record of what happened in the Apostles' days. The context clearly shows that it applies only to a *certain class of sick persons*—those who were *judicially* punished by sickness for special sins, 'and if he have committed sins they shall be forgiven him.'

" The reference to Elias, as having by his prayer brought rain, is alone sufficient proof that a special and not an ordinary state of things was in the Apostle's mind; and when it is observed that James's epistle is addressed to 'the twelve tribes scattered abroad,' we shall see the speciality of his teaching.

" Such *judicial* dealing among the Jews was not unknown in earlier times.

" Hezekiah certainly had his life lengthened in answer to his prayer, and the whole transaction was connected with the Theocracy. The king seems to have regarded

the particular sickness in question in the light of punishment (Isa. xxxviii. 12, 13), he pleads his integrity as the reason why his life should be prolonged, and God confirms the promise to raise him up by *miracle* (ver. 5–8).

"In *our* case now, 'absolute and happy acquiescence in the Divine Will is always our *duty*, and should be one of our highest privileges.'"—Dunn.

As to the anointing with oil in connection with forgiveness of sins, we may see direct relation to this in the chapter of Leviticus concerning the cleansing of leprosy, which is emblematic of sin (Lev. xiv. 15–32).

JAMES v. 19, 20.

"Brethren, if any of you do err from the truth, and one convert him;

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

THIS is in the closest connection with the efficacy of prayer in the Apostles' days (ver. 14, 15). By it, sinners delivered unto Satan for the destruction of the flesh, might be *saved from death* and have their lives prolonged.

It is not the sins of him who *converted*, but it is the multitude of sins of *the sinner converted from the error of his ways* that was hid, and so hid that they were entirely blotted out for ever, thus saving the sinner from the *second death* also.

The power of believing prayer *at the first* in the Apostolic Church was so great that immediate answers seem to have been the rule, and not the exception, as now.

This passage of Scripture is often misunderstood, and supposed to teach that by giving money in charity or to missions for *converting* purposes, the sins of the *giver* will

be forgiven, and *so* a multitude of sins may be covered or hid. This misunderstanding exists among Protestants as well as Romanists.

"He that winneth souls is wise" (Prov. xi. 30).

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1 PETER iii. 18–20.

"But quickened by the Spirit:
"By which also he went and preached unto the spirits in prison;
"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark," &c.

No doubt, fear of favouring the Popish error of purgatory made Protestants shrink from accepting the view of the primitive Church of this passage.

It has, however, nothing to do with purgatory, or with universalism.

It relates to some departed dead, who had *no opportunity* of hearing the Gospel *in this life.*

"Another state only will acquaint us with all the blessed results of the Saviour's descent into Hades."—Alford.

"Because Papists infer purgatory from this Scripture, it does not become Protestants to ascribe to Noah what is obviously predicated of Christ, or by referring to Noah's time, circumstances which the context shuts in to a much later period.

"Now, that Christ and not Noah—Christ in his own spirit, and not Christ preaching by Noah—is here intended, admits of conclusive demonstration.

"1. A glance at the passage will at once make it apparent that the death, descent into Hades, resurrection, ascension and session of our blessed Lord are mentioned in regular sequence. Of these events, the second in order is described with more minuteness of

detail than the rest. There is a peculiar propriety in this, forasmuch as to Peter it had been said, 'The gates of Hades' shall not prevail against my Church. Accordingly, that Apostle tells us of *Christ's* having gone and preached to the spirits in prison, &c.

"Now, to transfer this preaching to the days of Noah were violently to dislocate the order of events.

"2. The phraseology is specially to be noticed. Christ is said to have gone *in* the spirit, in which he was *quickened*, or imbued with life when affected with death in the flesh.

"By the Spirit must be understood Christ's disembodied Spirit, and *in* this *he went* and preached to a *peculiar class* of disembodied spirits *in Hades*. The antithesis of flesh and spirit proves as much.

"3. The effect ascribed to the said preaching is a convincing proof that it belongs *not* to the days of Noah. These spirits are expressly stated to have been disobedient then, and as a just consequence we know that the flood came and swept them all away. Not so when they heard the Gospel of a finished salvation with Christ Himself for the herald. Having been already judged according to men in the flesh, they were now to live according to God *in the spirit*, even *as Jesus lived*; for an analogy between his death and their death, his *life* and their *life*, is not obscurely hinted in 1 Peter iv. 6 as follows: 'For this cause was the *Gospel* preached *also* to them *that are dead*, that they might be judged according to men in the flesh, but *live* according to *God in the Spirit*.' By so extraordinary an act of sovereign grace did the Lord of life crown his victorious entrance into the mansions of the dead.

"Luther and Calvin understood this Scripture of the *active and triumphant* descent into Hades of the quickened Spirit of Jesus. 'It is not the Apostles' object to

point out the *agent* by which Christ's Spirit was quickened, but simply that *it* was quickened *in the spirit* after he expired on the Cross.'

"The *whole* Christ—body, soul, and spirit (1 Thess. v. 23), suffered as a *perfect man.* His human spirit was quickened after 'He gave up the ghost,' and was filled with a higher and more glorious heavenly life (see 1 Cor. xv. 43, 45); or as Paul expresses it, 'He was justified in the Spirit'" (1 Tim. iii. 16).

This higher quickening life of Christ forthwith manifested itself in its life imparting power, not only on some of the bodies of the saints that slept, arose, and came out of their graves at the resurrection (Matt. xxvii. 52, 53), but He also immediately dispensed blessing to spirits in *prison.* Endowed with Almighty power He burst the bars of Hades, 'led captivity captive, and gave gifts unto men.' In this passage (Eph. iv. 8–10) Paul most distinctly taught that *before* Christ ascended up into Heaven, 'He also descended *first* into the lower parts of the earth,' which exactly describes the locality of Hades—viz., the inside of the globe or earth.

In Old Testament times it contained all disembodied spirits, one division was those of the blessed, and another called "the lowest Hades" (Deut. xxxii. 22), those of the wicked: the former being there sustained and comforted by the power of God, is proved by the words of the Psalmist, "If I make my bed in Hades, behold thou art there" (Psa. cxxxix. 8).

When, however, the Lord ascended up on high leading captivity captive, He took with Him, as evidence of his triumph over Hades, the spirits of all his saints who had till that time been detained there, thus proving that he had the keys of Hades: soon too by the raising of their bodies from the grave He will prove that He has the keys of death likewise—death being more

especially connected with the grave, seeing that *there* its power is peculiarly shown in the dissolution and corruption of the body.

Ever since the Lord's ascension into glory, it is evident that the spirits of all believers at death depart to be with Him in Paradise: and that Paradise is not Hades is obvious because Paul speaks of Paradise as the third heavens: compare the 2nd and 4th verses of 2 Cor. xii. Nor did Paul speak of Hades when he said "to depart and be with Christ is far better;" nor when he spoke of absence from the body being presence "with the Lord" (2 Cor. v. 8). These texts put it beyond a question that the spirits of believers do not now go to Hades, but are with their Lord in heaven awaiting the resurrection hour. Nor can there be any doubt that saints of the Old Testament are also now in the heavens, for they are mentioned in Heb. xii. 22, 23, as "the spirits of *just men made perfect.*" In Eph. iii. 14, Paul speaks of the family of faith as divided into only two parts, those still militant on earth, and those who are in the heavens. He would not have written thus if part of that family had still been in Hades. How else could Jesus bring all his saints *with* Him (Rev. xix. 14) at his second coming, if He had not taken them out of Hades at his ascension thence, and received all saints to Himself in the Paradise above ever since? Stephen saw *heaven* open and the Lord ready to receive him *there.*

The Lord's descent into Hades must have been immediately after death, because He "descended *first*" to proclaim and effect deliverance for the captives in Hades, and when the dying thief expired some hours after Christ, he received, in joining this body of the redeemed, the blessed performance of his promise "Verily I say unto thee, To-day shalt thou be with me in Paradise" (Luke xxiii. 43).

This ascent of Christ's *spirit* is not to be confounded with *the* ascent to which He referred when He said to

Mary Magdalene, after his resurrection, "Touch me not; for I am not yet ascended to my Father" (John xx. 17): which *ascension* related to his *body* as a sacrifice and *offering*.

Some authors argue from this that Paradise is not in the highest but only in the third heaven—but certain it is that Christ's glorified humanity now sits at the right hand of the throne of God "*far above all heavens*," and that the spirits of departed saints are in Paradise with Him. The heavenly house into which they are built at death, is to "come *down* out of *heaven from God*" and to remain eternally in the (new) heavens (compare Rev. xxi. 2, 10 and 2 Cor. v. 1, 2).

"At the crucifixion the Saviour said 'It is finished.' No one who understands the completeness of Christ's sacrificial work upon the Cross, will for a moment believe that his Spirit endured any suffering afterwards; that Hades could, either in his case, or in the case of any of his ransomed saints, be any other than a place of blessedness. To say, on any pretext whatever, that anything except blessedness could by any possibility pertain to the justified after death, is to overthrow all that Scripture teaches us respecting Christ's salvation."—B. W. Newton.

"It should be noticed that '*prison*' in the Greek is not synonymous with the place of *hell* torment, where are to be the irreclaimably lost," after the judgment at Christ's coming.

"Being put to death in the flesh, but quickened in the Spirit; in which also He *went* (πορευθεὶς) and preached unto the spirits in prison. Surely it is but fair and reasonable that this πορευθεὶς should be taken in the same sense in which the word is used in the 22nd verse, which speaks of Christ as '*gone* into heaven' (πορευθεὶς εἰς οὐρανὸν). If it is a *personal* going into heaven that is spoken of in the 22nd verse, it is surely also a personal

going to the spirits in prison that is spoken of in the 19th verse.

"And hence it is clear that a preaching through Noah or any other person cannot be intended, but that the Apostle designs to tell us of an actual manifestation of Christ to certain spirits, *who were in Hades at the time of this preaching*: and of such a transference of his presence as occurred when He left this earth for heaven."

Another author says, "Difficult we may call this passage, if by difficult we mean that it is hard to reconcile with certain views which are commonly called orthodox; but its difficulty certainly does not lie in obscurity of signification. *That* is plain and obvious. It tells us distinctly that the Saviour preached to the departed souls of those who had been cut off in their sins by the most tremendous of all the temporal judgments of the Almighty.

"This is, no doubt, a staggering text for all who teach the absolute impossibility of the forgiveness of sin in the next world; and accordingly it has been subjected to the most unscrupulous treatment. Libraries have been written upon it."

Dean Alford thus comments on the whole passage (verses 18–21):—"With the great majority of commentators, ancient and modern, I understand these words to say, that our Lord, in his disembodied state, did go to the place of detention of departed spirits, and did there announce his work of redemption, preach salvation in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them. Why these rather than others are mentioned—whether merely as a sample of the like gracious work on others, or for some special reason unimaginable by us—we cannot say. It is ours to deal with the plain words of Scripture, and to accept its revelations as far as vouchsafed to us. And they are vouchsafed to us to the utmost limit

of legitimate inference from revealed facts. That inference every intelligent reader will draw from the fact here announced: it is not purgatory, it is not universal restitution; but it is one which throws blessed light on one of the darkest enigmas of the divine justice: the case where the final doom seems infinitely out of proportion to the lapse which has incurred it. And as we cannot say to what other cases this κήρυγμα may have applied, so it would be presumption in us to limit its occurrence or its efficacy. The reason of mentioning here these sinners, above other sinners, appears to be their connection with the type of baptism which follows. If so, who shall say that the blessed act was confined to them!"

The whole passage is now presented to the reader, that he may judge for himself if the foregoing conclusions are justified by the text (ver. 18–21); "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened *in* the Spirit: *in* which also *He went* and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto baptism doth also now save us" (meaning the baptism of adults into the primitive and Apostolic church) "having the answer of a good conscience" —viz., faith in the Lord Jesus Christ and his resurrection and ascension.

It was the faith in Jesus' name that saved, but the washing with water (John's baptism) was still used typically in the Apostolic church as explained in Notes on Col. ii. 12, and 1 Cor. xv. 29, 30.

2 PETER i. 20, 21.

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost."

THIS passage is sometimes used erroneously to prove that Scripture must not be studied and explained (interpreted) by private individuals, but must be left to what they call persons *with authority*.

There are no such persons now, and there is no such doctrine to be drawn from this Scripture.

It simply states that all Scripture is inspired, having been given to holy men, who were *in time past* taught by the Holy Ghost to write it for our use now.

It needs no inspiration to understand it now; but the influence of the Holy Spirit is required to convert and change our hearts by the reading of it.

It certainly is not to be made of any "private interpretation," but is to be diligently searched and studied by all men.

It is made of "private interpretation" when some psalms are applied to David as if written of him alone, whereas such psalms are prophetical, and will not be fulfilled till the Jewish repentant remnant collectively confess national sin to God in the time of the end; as expressed, for instance, in the 51st Psalm, in which one verse at least is not at all applicable to David's case, namely, the 4th, "Against Thee, Thee only, have I sinned:" surely *he* sinned against Uriah!

In the time of the end, the 4th verse of the 51st Psalm will be truly fulfilled when the godly repentant Jewish remnant will plead their innocence of "the great transgression" of worshipping the Antichrist, but will confess great guilt against God, as in this and many other psalms.

Scripture is also made of "private interpretation," whenever individuals put upon it any interpretation different from its *real* meaning, or from the *literal* way in which the prophecies have been and will be fulfilled. This is done continually by all who accommodate, spiritualize, and allegorize the Scriptures in support of particular theological systems, and individual pious fancies: also when they apply to individual Gentiles now what belongs to the whole Jewish nation hereafter.

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2 PETER iii. 8.

"But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day."

A VERY unfair use is made of this verse to support an erroneous theory: it does not say that the Lord will not come for a thousand years—on the contrary, the passage ends with an earnest exhortation to be ready for his coming: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (ver. 14).

Believers were then in great trial: Peter therefore exhorts them to have *patience* for the Lord's coming to end all their troubles, but he does not say they would have to wait a thousand years. Such teaching would contradict another Apostle's plain statements—"The Lord is *at hand*" (Phil. iv. 5); "The night is far spent, the day is *at hand*" (Rom. xiii. 12).

Peter assures believers of the certainty of the day they were "looking for" and "hasting unto;" also that it will come suddenly and unexpectedly upon the unbelieving world "like a thief in the night" (ver. 4, 5, 10; 1 Thess. v. 2, 3).

James's teaching is to the same effect—"Be *patient* therefore brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long *patience* for it until he receive the early and latter rain. Be ye also *patient;* stablish your hearts, *for the coming of the Lord draweth nigh*" (James v. 7, 8).

And Paul says, "For ye have need of *patience*" (on account of persecution) "that after ye have done the will of God, ye might receive" (the fulfilment of) "the promise," "for yet a little while, and He that shall come *will* come, and *will not tarry*" (Heb. x. 36, 37); "Wherefore let us run with *patience* the race that is set before us, looking unto Jesus" (Heb. xii. 1, 2).

Peter therefore did not mean that the Lord's coming would be long delayed: on the contrary, his meaning is made certain by his expressly saying in this same Epistle, "But *the end* of all things *is at hand:* be ye therefore sober, and watch unto prayer" (1 Peter iv. 7).

I JOHN iv. 2.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

IF, therefore, this verse is meant to apply to *this* parenthetical dispensation, then every wicked Pope and all Popery are "*of God.*"

Popery being a falling away from the truth in a period passed over in Scripture, cannot possibly be the *last* "falling away" which is so particularly dwelt upon in the Bible, and belongs to a time yet future.

The first verse of this chapter bids believers in Apostolic times to use the miraculous gift bestowed upon them,

the *discerning* of spirits, and says, "Beloved, believe not every spirit, but *try* the spirits* whether they are *of God*, because many *false prophets* are gone out into the world."

Surely, there are no *prophets* in the Gentile period in which Popery has flourished.

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2 JOHN 7.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

IT is wonderful how, in the face of this text, Protestants can maintain that Popery is *the Antichrist* (1 John ii. 18), and the Pope the *man of sin* (2 Thess. ii. 3), of whom it is written "He is Antichrist, that *denieth the Father and the Son*" (1 John ii. 22).

Popery denies neither the Father nor the Son: on the contrary, it worships the Virgin Mary because through her Jesus Christ became *incarnate*. And the Pope claims to be the vicar or representative of Christ upon earth, because he derives all his authority from *Him*—therefore he does *not deny* the *Son*.

The *last* "falling away," the apostasy of *the last days*, has not yet appeared.

When it appears, the anti-Messiah of the Jews will deny *both* the Father and the *Son*.

That this apostasy awaits and belongs to *the last days* is proved by the fact that the Antichrist or Man of Sin will be destroyed by the true Messiah *at* his great and glorious coming (2 Thess. ii. 8).

* See Notes on 1 Cor. xii. 3.

JUDE 7.

"Even as Sodom and Gomorrha, and the cities about them . . . . are set forth for an example, suffering the vengeance of eternal fire."

THE existence of hell's eternal fire must not be questioned, although we admit the *fire* mentioned in this verse is not *eternal:* it is the *effects* of the fire that are enduring; these cities being still ruined and perfectly uninhabitable. So far are they from burning with *eternal fire,* some of them are now under *water,* enduring God's wrath as long as this world shall last.

Some limit of this kind is obviously necessary, for Scripture reveals that after the *regeneration* and *restitution* of all things "Sodom shall return to her former estate and be given to Israel for a daughter, though *not by covenant*" (Ezek. xvi. 53, 55, 56, 59).

This throws light on Matthew x. 15 and Matthew xi. 20–24, where the Messiah says: "Verily I say unto you, It shall be *more tolerable* for the land of *Sodom* and *Gomorrha*" than for the cities of Chorazin, Bethsaida, and Capernaum, "for if the mighty works which were done in you had been done in Sodom, it would have remained until this day."

The meaning of Jude 7, may possibly be, that the *eternal* vengeance produced by fire on Sodom and Gomorrha in this world, may betoken the fate of these more guilty cities in the really *eternal* judgments of the world to come at the Second Advent.

REVELATION i. 7.

"And every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him."

THOUGH Jesus went up to heaven in clouds from the Mount of Olives, He did not ascend *secretly:* He went up openly before the eyes of men: and *so* shall it be when He *returns* as the Redeemer "*to Zion,*" for He shall come in the clouds of heaven with power and great glory, "and *every* eye shall see Him."

But as Scripture says this relates so particularly "to *Zion,*" and to those "who *turn from ungodliness in Jacob*" (Isa. lix. 20; Rom. xi. 26), and as we know it is on the Mount of Olives that the Messiah's feet are to stand when He returns in glory, must we not understand "and *every* eye shall see Him," with special reference to Israel's land and God's chosen people the Jews?

It is surprising how anything else could have been generally believed: though it is somewhat accounted for by the Gentiles having entirely lost sight of Jesus as the Son of *Man,* and the material but spiritual kingdom He is to set up as *Jehovah*-Jesus when he appears. They have thought only of Him in his divine character as the Almighty Judge of quick and dead, whose coming will be seen miraculously *equally in every part of the world,* and that *literally every* eye in *every* part of the globe will see Him *at the same moment.*

This is physically impossible, and quite contrary to God's revelation in his Word, where every text relating to the Messiah's coming speaks of Immanuel's *land.* The following are a few samples: "For behold, the Lord cometh forth out of his place, and will come *down,* and tread upon the high places of the *earth*" (Zion and Mount of Olives), Mic. i. 3. "And his feet shall stand in that day upon *the Mount of Olives* which is before *Jerusalem*"

(Zech. xiv. 4). "For as the lightning cometh out of the *east* and shineth even unto the *west;* so shall also the coming of the Son of *Man* be" (Matt. xxiv. 27).

This must obviously be restricted to the eastern and western boundaries of Israel's land, and *there* doubtless "*every* eye shall see Him."

This limitation cannot possibly be extended beyond the immediately surrounding countries, not only on account of the formation of the globe, but because Scripture speaks of distant nations who will not "have heard the Redeemer's *fame, nor seen his glory*" (Isa. lxvi. 19); who will know nothing of the mighty acts and glorious power with which Jehovah-Jesus will have taken his kingdom (Psa. cxlv. 12, 13) from the hands of his enemies by breaking the Assyrian in his *land* and treading him under foot upon the *mountains of Israel* (Isa. xiv. 25).

The context of Rev. i. 7—"And all *the tribes of the land* shall wail because of Him," proves the first part of the verse belongs to the Jews as the nation who crucified Jesus, and to the Jews' *land. There* the Jews' godly mourning is to be previous to the Lord's appearing (Zech. xii. 10): *there* at the last moment will men call upon the name of Jehovah, for in *Mount Zion* and in *Jerusalem* shall be deliverance, in the *remnant* whom the Lord shall call (Joel ii. 32; Isa. xlv. 22).

And *there* too will be the *wailing* of those, who, deceived by Antichrist to their ruin, shall go into the holes of the rocks and into the caves of the *earth* (or land) "and shall say to the mountains "Fall on us, and hide us from the face of Him that sitteth on the Throne" (of Judgment) "and from the wrath of the Lamb" (Isa. ii. 19; Rev. ix. 16).

REVELATION i. 10.

"I was in the Spirit on the Lord's day."

"As there can be no doubt that the events which are to come to pass in '*the Day of the Lord*' constitute the subject matter of the prophecy called the Apocalypse, or Revelation, it would be surprising if some intimation to that effect was not found in the early part of the text.

"This thought has led to the inquiry whether the phrase '*Lord's Day*' in chapter i. 10 was not intended to signify the period called by the prophets and evangelists '*the Day of the Lord.*'

"We know that the 'first day of the week' is never called the 'Lord's Day' in any book of Scripture, except it be that of the Revelation.

"It is true that the phrase of 'the Lord's Day' is very appropriate to 'the first day of the week,' that being the day of the week on which the great event of the resurrection occurred; but may not that very circumstance, the peculiar fitness of the phrase, have led to the adoption of it from the Book of the Revelation in after times, when the custom of religiously observing 'the first day of the week' had become fully established? The conjecture receives no inconsiderable support from the fact that the phrase is not to be met with in any writing, Scriptural or non-Scriptural, of a date prior to that of the Revelation, nor for long after.

"'The Lord's Day,' and 'the Day of the Lord,' grammatically considered, are nothing more than two different modes of expressing the genitive case of the same noun. And this seems to be recognized as correct by the translators of the Bible, who have used both modes of expression for the same Hebrew text, and for the same Greek form: 'House of God' (Gen. xxviii. 17); 'God's house'

(Gen. xxviii. 22); 'Lord's law' (Ex. xiii. 9); 'law of the Lord' (2 Chron. xii. 1), &c.

"In all these, and many more similar examples, the Hebrew is uniform, and the Greek Septuagint follows literally.

"Then (1 Cor. x. 21) there is 'Lord's table,' and 'table of devils,' for the same grammatical form in the Greek. 'Christ's Gospel' (2 Cor. ii. 12) for 'Gospel of Christ;' 'Christ's sufferings' (1 Peter iv. 13), and 'sufferings of Christ' (1 Peter v. 1).

"Now all this is not so unnecessary to be observed as any one at first sight might reasonably enough suppose, seeing that apart from this question scarcely any would dispute it; but there are those who ought to know, and who are regarded, not without reason, as authority in such matters, who yet, in order to maintain the ecclesiastical view of the subject, assert that the two phrases, 'the *Lord's Day*' and 'the *Day of the Lord*' differ widely in meaning from each other; and that the phrase '*Lord's Supper*' is in the same predicament as *kuriakee hemera*, and cannot properly be rendered '*Supper of the Lord.*' But let the reader judge whether the phrases '*table of the Lord*' and '*cup of the Lord*' do not, though differing in grammatical form from kuriakon dypnon, describe the same thing as *the Lord's Supper*. Is not the '*table of the Lord*' used by the Apostle as equivalent to '*Lord's Supper?* (1 Cor. x. 21).

"It remains, then, for all to consider for themselves whether the words in Rev. i. 10, rendered 'the *Lord's Day*,' would not necessarily signify the period so often named in the prophets as keemera kurion (day of the Lord) if it had not by ecclesiastical usage come to signify 'the first day of the week,' or Sunday.

"Would any one, but for that usage, find any difference between '*Lord's Supper*' and '*Supper of the Lord*,' or

'*Lord's table*' and '*table of the Lord*,' or '*Lord's Day*' and '*Day of the Lord*?' "—John Linnell, sen.

An intelligent writer upon this point thus expresses himself: "Surely, then, the antithetical phrase '*Lord's Day*' must mean the *Lord's Day of Judgment.*

"It is also remarkable that it is the adjective form of the word 'man'—viz., *human* day, which is used 1 Cor. iv. 3, exactly answering to the peculiarity of expression here, where the adjective similarly occurs. We have no alternative, therefore, but to understand both periods analogously.

"Let it suffice to say, further, that the term employed here, '*Lord's Day*,' however commonly used among Christians to designate the Christian Sabbath, is not once so used in the Scriptures. The expression for it is invariably 'the *first day of the week*' (1 Cor. xvi. 2; Matt. xxviii. 1).

"It is true that, for the common use of the term, the authority of one or two of the Fathers, at the close of the second century, may be pleaded. But when we bear in mind how soon corruption of the simple truth prevailed in this quarter, we ought to beware of placing any dependence upon it."

According to Zuellig's "Commentary," Rev. i. 10 means, "I was carried by prophetical inspirations into *the time of end*, the great and dreadful *Day of the Lord*" (in its extended sense—viz., the 70th week in Dan. ix. 24; viii. 17, 19).

Another excellent writer says: "The prophet transported (as is usual in vision) *into the time of the events*, is inspired to behold the *future*, which *he sees as present*."—Dr. De Burgh.

It may be added here that a mistake of still greater magnitude is generally made about the Book of Revelation, which is not a *mis*understood text, but a *mis*understood subject.

The Apostle John, being transported by the Spirit (and *in the Spirit*) into the yet future "*Day of the Lord*" (the vision *sealed* till the time of the end, so as not to be understood *till then* Dan. xii. 4, 9), saw the three first chapters of that book as much in *the light of the day of the Lord*, as much in vision of the *future*, as the rest of the Apocalypse, which as a whole is the *unveiling* of the mystery of God, and of the events that will precede and accompany the Messiah's coming, both to the Jewish nation and the Church. Are not the Seven Angels of the Church, then, promised in the Seven Shepherds in Micah v. 5?

REVELATION xii. 14–16.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent.

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

"And the earth helped the woman, and the earth swallowed up the flood," &c.—[See also the 6th verse].

THIS passage of Scripture is used very frequently to teach that the Church will be taken *away from the earth* into heaven before the 1,260 last days of tribulation begin.

It affords a wonderful instance of how the Word of God is misinterpreted and blindly perverted to maintain a preconceived theory, for Scripture could not more plainly declare that it a "*wilderness*" on "*earth*" that will miraculously afford shelter from persecution to the saints who in those days are to be "accounted worthy to escape the things" that are coming on the *earth*—viz., the whole *land* of Israel (Luke xxi. 35, 36).

Many *Jewish* Christians, like those who formerly fled to Pella, will doubtless then flee from Jerusalem the moment the abomination of desolation is set up in the Temple

(Matt. xxiv. 15, 16) with such haste as with the "two wings of a great eagle." They will quickly obey the command given in Isa. xxvi, 20, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation" (against Israel) "be overpast." They will *fly* to the *mountains of Moab*, which are not in heaven, but on *earth*; for the Scripture says expressly "Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler" (Isa. xvi. 4).

"And the *earth* swallowed the flood" which the serpent cast out of his mouth after the woman, that she "might be carried away of the flood." "And the *earth* helped the woman," so that she is not destroyed by it: but will remain in security *upon the earth*, marvellously preserved for the whole appointed time till the Lord comes, that she may *thence* ascend to meet the Bridegroom in the air, the moment he appears to receive her (the Church) unto himself.

By the woman's flight into the wilderness will the promise in Rev. iii. 10 be fulfilled, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world *to try them that dwell upon the earth*" or land of the Jews.

And thus the *Jewish* Christian Church in those days will have two great preservations: 1st, it will be preserved miraculously *on earth* from participation in *Jacob's* trouble, before the Lord comes: and 2nd, it will be preserved by immediate ascension into heaven when the Messiah appears, and thus be saved from the desolating judgments that will then overwhelm his and his people's enemies; saved like Lot out of Sodom (Luke xvii. 29, 30).

REVELATION XX. 5.

"This *is* the first resurrection."

"IN connection with the subject of 'rightly dividing the Word of truth,' one truth, the resurrection of the body, is specially mentioned; 'Hymeneus and Philetus, who concerning *the truth* have erred, saying, that the resurrection is past already' (2 Tim. ii. 15, 18). They had made it to mean something different to what it is, and so 'overthrew the faith of some.' They had spiritualized it away, and thus 'the truth' of the resurrection was both misinterpreted and misplaced, and faith overthrown. In fact, it was a foul heresy, arising from not 'rightly dividing the word of truth;' a heresy, not uncommon, even now, arising from the same practice, converting the first resurrection of Rev. xx. into the soul's new birth now."

It should be added here what Rev. xx. 5 really does mean:

The first part of the verse is a parenthetical announcement that "the rest (or residue) of the dead" will not rise till a thousand years after the coming of Christ, when "the dead in Christ" shall meet him "in the twinkling of an eye" "in the air;" and the wicked dead will be raised and judged at his coming" (John v. 28, 29; Dan. xii. 2). "The rest," or residue, are therefore most probably some heathen in particular circumstances, in countries connected with the Jews in the Apostles' days, who, Paul says, having *sinned*, must *perish* (Rom. ii. 12). The last part of the verse, "this is the first resurrection," belongs to the fourth, and relates to the martyrs beheaded by the Antichrist in the last days, who will be among the saints who will rise the moment "the Lord himself shall descend with a shout," and ascend with the whole redeemed Church (1 Thess. iv. 16, 17).

REVELATION XX.

Read the whole chapter.

IN this chapter there are so many *mis*understood texts we may justly call it a *mis*understood *chapter.*

The following vigorous statement of the way it is generally misrepresented is by the Rev. C. Molyneux:

"This chapter does *not* teach a limited reign of Christ for a thousand years; does *not* teach a reign for a thousand years of all his saints; does *not* teach that the wicked, as a class, shall not rise till a thousand years after the righteous; does *not* teach that the Great White Throne shall not be set up till the close of a thousand years after the Advent; does *not* teach that the judgment and destruction of the wicked shall not occur till the termination of the same period; does *not* teach, in short, that any of those particulars shall transpire at the close of 1,000 years, which would involve such a change in the then existing state of things as would imply the close of a dispensation, the introduction of an essentially new era, or in any way the disproval of my position, that, *the millennial period will constitute a part of, and be itself, in fact, identical with, the everlasting age.*"

What, then, does this chapter teach? It teaches:—

1st. The binding and chaining of the devil for a thousand years.

2nd. The reign of martyrs beheaded by the Antichrist in the last days, who shall have some peculiar privilege and glory for a thousand years.

3rd. That "the *residue* of the dead" will not rise till the end of these thousand years—which are mentioned in all *six* times, but only in connection with these three subjects, and have no reference whatever to the duration of the Lord's eternal reign with his whole redeemed Church.

As the words "This is the first resurrection" belong to the verse about the martyrs (4), the 5th is parenthetical; so are verses 7 to 10, which being passed over, the chapter presents events in their proper order, and we have the Great White Throne and the judgment of the wicked dead *at* the coming "of the Lord Jesus Christ, who *shall judge the quick and the dead at his appearing and his kingdom*" (2 Tim. iv. 1).

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THE END.

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